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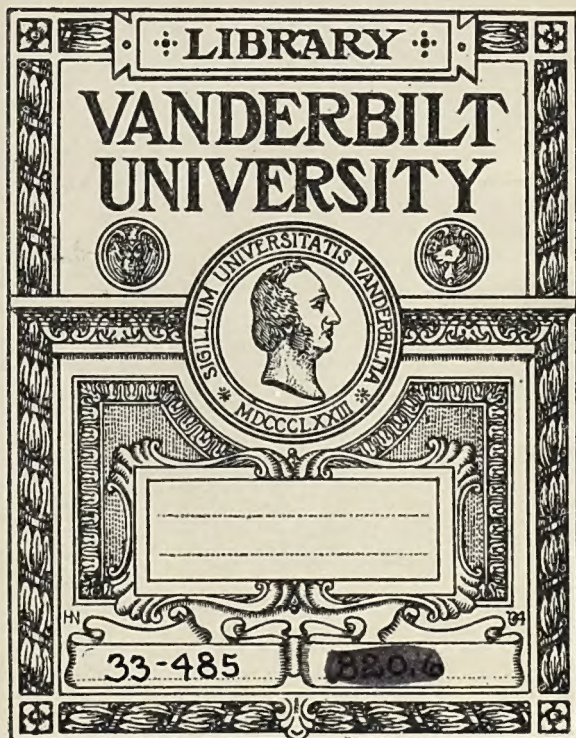
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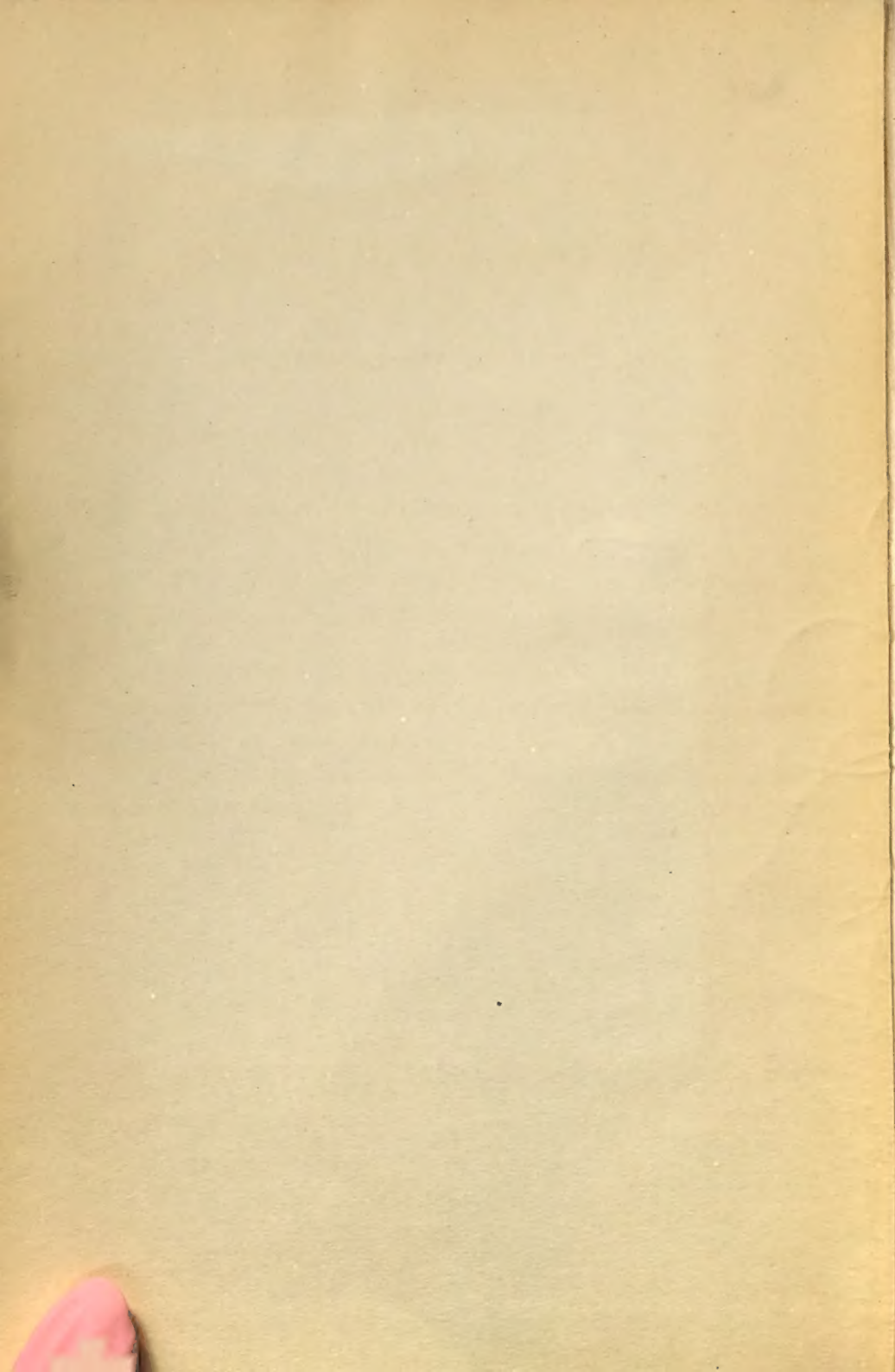
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This is my child — In Whom me liketh moost
 bothe make and mylde
 Blissed be þe baptist for thi pching
 woldest pset apertely þe poyntes of pees
 to herode and herodias his dege dehyng
 Resones and right woldest rekynnde on ryse
 þe sayd ful sharply in þi sayng
 And stode stedfastly & thoght not to sese
 He led hym not laskfully in his lityng
 for philip his brothy wyf þe to hym these
 þe wyf þe these greth gan hym greue
 sitting on deyse
 Sche made hir doghter aue and herod guntt hym laue
 þi heued for to hane
 Blissed be woldest baptist þi name is fulworthy
 It betokenith goddys gte as clekes be seye
 And of many moo manys men may it disty
 Who so wil lustly listen and beye
 baptist for baptum so sathly þe story
 of þe worthy wyght þe hath no pege
 pphet and aungel he may be callid holy
 And lantejn of light þe styneth ful cleye

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EDITED WITH INTRODUCTION AND NOTES

BY

MABEL DAY, M.A.

LECTURER IN ENGLISH, KING'S COLLEGE, LONDON
ASSISTANT DIRECTOR, EARLY ENGLISH TEXT SOCIETY

LONDON:

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PREFATORY NOTE

By the courtesy of Messrs. Maggs, I became acquainted with and examined this fifteenth-century MS. in the year 1917. I recognised its value as a collection containing some hitherto unknown poems, more especially the Hymn to St. John the Baptist, which by the kindness of Messrs. Maggs I was permitted to transcribe. It seemed desirable that the volume should be secured for the British Museum. About this time the Early English Text Society lost the valued services of Dr. H. B. Wheatley, who had so well helped forward the Society's work as Honorary Secretary from 1864 to 1872, and as Treasurer from 1872 to the time of his death. It occurred to me that the association of his name with an Early English manuscript would have appealed to him as the best tribute to his memory. By a generous consideration on the part of Messrs. Maggs, and with the help of the Trustees of the British Museum, and the Shakespeare Association (of which Dr. Wheatley was Chairman), supplemented by contributions from a number of friends, we were enabled to purchase the MS. for the British Museum, on the understanding that it should be named "The Wheatley MS.," and that its publication should be reserved for the Society. The text, edited by Miss Mabel Day, is appropriately assigned to the year of Dr. Wheatley's death, and is dedicated to his revered memory.

I. G.

October 28th, 1920.

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PREFACE

Description of the Manuscript.—The manuscript (British Museum, Add. 39574) belongs to the beginning of the fifteenth century. It is written on vellum, and contains 88 leaves, which now measure nearly 16 cm. by 10 cm., but which have been much cut down, as can be seen by the larger initials. The number of lines to a page is generally 19, sometimes one or two more. At the end of every 8th folio, with the exception of the 24th, a catch-word is written. The length of the larger initials is two lines of the MS., except in the case of the first, which extends through eight lines, and that on p. 76, which is four lines long. They are illuminated in blue, ornamented in red; smaller initials, such as those of each Latin verse of the *Seven Penitential Psalms*, and of the verses of *God's Complaint*, and paragraph marks, are alternately blue and red, the former beginning each page; titles, where they exist, and the rubrics of *Adam and Eve*, are in red. In the second part of the MS. all rhyming lines are bracketed in red. Two poems, VI and VII, are written as continuous prose, the lines being divided by stops or bars, and the verses by paragraph marks. In IV the Latin verses are written in a larger and plain book-hand.

The manuscript is written by two scribes, the change taking place after F. 32 b. Both write a book-hand of cursive type, with elements from charter-hand. The first, whom we may call A, uses a more ornamental style; the second, B, writes a plainer hand. In particular, A elaborates the upper loops of letters in the first line of his page; B, to a much less extent, prolongs the tails in his last line.

Of the ordinary abbreviations, both use p^t , p^u , w^t ; for *pat*, *pou*, *with*, and employ the ordinary signs for *er* (*re* after *p*; also, by B, in "where," 76/3, "here," 76/4), *ra*, *ur*, *ro* after *p*. A stroke through the stem of *p* denotes a following *er* or *ar*, but B also uses a dot on each side of the stem: *peresche*, IV, 753, *perseyue*, IV, 842, *parties*, 77/9, *perauenture*, 79/6, 80/17, *temperal*, 90/20, *paradys*, 92/29, as against the bar in *persoonys*, IV, 952, *perauenture*, 80/33, *departe*, 85/17. The abbreviated form *Ihesu* is written by A with a stroke

through the *h*, by *B* with a mark over the *u*; in IX, 11, the form is *ihe*. Neither scribe distinguishes between capital *I* and *J*; small *j* is used by *B* alone, in the combination *ij* = *i*.

The writing of *A*, being the more ornamental hand, gives more trouble in the interpretation of its abbreviations. Every final *ll* is crossed, and every final *h*, with only one or two exceptions, has a small tick or loop following it; these I have disregarded. Final *g* is sometimes quite plain, sometimes followed by a mark resembling an *es* abbreviation, and so used in "Goddess," III, 128, sometimes it has the loop of this without the vertical, sometimes the vertical without the loop. It may be compared with the mark after "crane," III, 124 (see the Facsimile), and I have considered it as merely ornamental. There is also a final crossed *h*, used only occasionally, as in "swiche," I, 150, *neghe*, IV, 146, some nine times in all. This I have taken to represent a final *-e*, as it differs from the others in its infrequency, and in the assistance which, in the two cases quoted, it gives to the metre. It may also be noted that it is used as an abbreviation in "Thesu."

The abbreviation for a nasal presents some difficulty. Undoubted cases are very rare, and generally occur when the scribe was afraid he would not have room for his line, *e. g.* in, III, 20, *panne*, in, III, 63, *hym*, III, 84, IV, 319. These are almost the only examples, the others, occurring in such words as "incarnacion," "passion," must, I think, be treated as the similar marks, generally extending over two or three letters, over such words as "vpon," "doun," "lantern," III, 134 (see the Facsimile), and considered merely as flourishes.

In addition, we find crossed *l* for *lett*-, II, 275, *s* superscript for *is*, II, 284, the ordinary abbreviation for *us*, III, 6, and a small *e* superscript appended to *r* in "here," III, 48.

B represents the nasal abbreviation by a straight line over the preceding letter, and makes much more frequent use of it. He also uses a small *i* superscript for *ri*, and, in "quake," VIII, 15, for *ui*.

The numbering of the stanzas does not appear in the MS. Otherwise, all additions to the text are enclosed in square brackets; where words or letters are substituted, or their order is changed, the MS. reading is given at the foot of the page. Omissions are marked with a dagger. The lists of different MSS. of the various poems are derived from Professor Carleton Brown's *Register of Middle English Religions and Didactic Verse*. The abbreviations used in referring to the MSS. are explained in the Introduction to each poem; in every case the

expression "all MSS.," denotes all those I have seen, *i. e.* those at Oxford and London.

The contents of the volume are entirely religious. The strictly devotional part ends on p. 75 with the Pater Noster, Ave Maria and Credo, the final prayer on p. 100 being added to fill up the sheet. The choice of the first and last pieces may perhaps be due to the growing devotion to the Holy Name. This was especially marked in England during the fifteenth century, and by 1457 the Feast of the Holy Name is found in the *Sarum Gradual*, though it was only formally sanctioned by Pope Alexander VI, 1493-1503 (Frere, *Graduale Sarisburiense*, 1894).

I. An Orison on the Passion.—This poem has not been printed before. It is also found in MS. Bodley 850, Ff. 90-92*b*, written between 1383 and the end of the fourteenth century, which omits ll. 12, 57-62, 147, MS. e Mus. 232, Ff. 62-65*b*, Bodley Add. E. 4, Cambridge Pepys MS. 2125, F. 76*b*, Lambeth MS. 559, F. 134-134*b* (as far as l. 12, ending, "And ȝet thou callid hym thi frend, God send vs charite *withouten* ende. Amen."), the Gurney MS., and two Longleat MSS. MS. Add. E. 4 has the following rubricated heading: "In seying of þis orisone stintep & abidep at euery crose & pinke whate ȝe have seide. For a more deuout prayer fonde Y neuer of þe passione, who so wolde abidingly sey it." The crosses are at the beginning of each stanza from ll. 21-57, and at 75, 79, 87, 91, 95, 103, 123, 131, 135, 139, 149. A similar arrangement is found in MS. e Mus. 232, where the poem is also divided into stanzas of 4, 8, 12, or more lines.

The *Orison* has also been identified by Miss Charlotte D'Evelyn as being inserted, with the exception of a few lines which include the opening stanza, in various parts of *Meditations on the Life and Passion of Christ*, now being edited by her for the Early English Text Society, see pp. xxiv-xxvii. I am indebted to Miss D'Evelyn for an early sight of the proof-sheets of her introduction.

The dialect is East Midland; OE. *ā* rhymes with OE. *o* lengthened, *e. g.* stoon, peroon, 5, 6, sore, bifore, 21-2; once with OE. *ō*, also, doo, 63-4. The infinitive has lost *-u*: be, 17, quake, 35, wepe, 42, goo, 58, knowe, 75. The pp. has generally lost *-u*: doo, 64, bete, 66, bounde, 82; on the other hand, we have bygone, 48.

Final syllabic *-e* is preserved; masculine and feminine endings do not rhyme, with the exception of: knowe, owe, 75-6; blys, is, 99, 100, compared with blys, ryches, 113-4. Some lines show hiatus,

e.g. 30, 31, 65. As the lines are not strictly octosyllabic, it is impossible to say whether every final *-e* was pronounced.

The lines fall into four-line stanzas, which are not distinguished in the MS. The fourth and fifth stanzas have no pause between them; after stanza 14 six lines have been added (see Note); in the case of the first couplet of stanza 26 a variant seems to have intruded into the text. Stanza 35, however, appears to have consisted originally of six lines.

The hymn is more notable for devotional feeling than for poetic art. In general style and dialectal characteristics it resembles "The Symbols of the Passion" (Morris, *Legends of the Holy Rood*, p. 170, E.E.T.S. 46), the latter part of which precedes it in the fragmentary Bodl. MS. Add. E. 4.

II. **A Prayer to the Blessed Virgin.**—This hymn, of which no other MS. is known, was originally in the Northern dialect. OE. *ā*, *a* rhyme; *e.g.* bare, mare, 35–6, brade, made, 73–4, vptane, nane, 89–90. The present participle ends in *-ande*: pray[ande], 155, weldant, 102, both rhyming with "hand." The infinitive has lost *-n*, except "goon," 72, but "goo," 172. The past participle ends in *-n*; vptane, 89, (?) sene, 2. Ind. pr. 2s. ends in *-s*: has, 166. The three pres. pls. in *-th*, hath, 9, saith, 15, 19, which are not in rhyme, may well be due to wholesale scribal alteration of the 3s. Northern *-s* into the E. Midland *-th*. It will be noted that they are not in connection with a subject-pronoun.

The metre is too irregular to yield conclusions as to the value of final *-e*, but masculine and feminine endings appear to rhyme pretty freely, *e.g.* vmset, lett, 9–10; fayn, payne, 177–8.

The poem marks the highest flight of the medieval devotion paid to the Blessed Virgin, as may be seen from the argument in 37–48. It is also most interesting by reason of its quaintly "conceited" pleadings, as the appeal to the Mosaic Law, 157–66, or the poet's description of himself as "God's love-child," 314; and in this respect it distinctly stands apart from the general tone of Middle English devotional literature, and has affinity with the religious poets of the school of Donne.

III. **Hymn to St. John the Baptist.**—Of this interesting poem no other manuscript is known. It bears a close resemblance to the poem entitled "Of Sayne Iohn þe Euaungelist" in the Thornton MS., printed in *Religious Pieces in Prose and Verse*, E.E.T.S., p. 97. Each has eight long alliterative lines, rhyming alternately, a phrase

from the end of the last line being caught up to begin the "bob" which follows, but whereas the Thornton poem varies it slightly, our poem repeats it literally, making the eighth and ninth lines rhyme. Hence, where the Thornton rhyme scheme is ababababcedced, ours is ababababbbcedde. Again, in the Thornton poem the long lines alliterate in pairs, the only exceptions being ll. 199-200, and ll. 45-6, where four lines have been telescoped into two. Our poet makes an evident attempt to do this, especially at the beginning of each verse, but in half the verses there is no sign of it. He is also much more partial to lines alliterating aabb, *e.g.* II, 1, 8, of which there are 11 or 12 cases; the Thornton poem, nearly double the length, has but three. The "bob," here and in the Evangelist poem, differs from all the other arrangements of short lines in the rhyming alliterative poems by rhyming in pairs instead of triplets, thus following the ordinary Romance 6-line stanza of *Sir Thopas*. The metre is, however, distinctively alliterative, and the lines have but two stresses.

Similarities of vocabulary and phrase can be found in any two alliterative poems. Those here are, however, sufficiently striking to be cited in detail:

Jon Baptist.

- 1-2. borne & forth broght
Of a byrde baran.
20. Ne no man markyd on molde
26-7. He bring vs to þat blys
per myrthes non mys
29-30. whan þou were borne bare
Of þat buxum body.
62. þat Goddes Sone wolde be bourn
of þat body bolde
73. Faythefull in frestyng
114. þe poyntes of pees.
115. his dere derlyng.
136. Goddes darlyng so dere.
126-7. þi name is full worthy,
It betokenith Goddes grace.

Sayne Iohn þe Euangelist.

7. That in Bedleme was borne of a
bryde bryghte.
2. And of þe molde merkede
8-9, 12. bringe vs to blysse þare beste
es to hyde;
To hyde in his blysse . . .
Whare myrthe may noghte
mysse.
106-7. þou broghte thaym to blysse
Thorowe mendyng of mysse.
156. Then blyssede þe body, bare þare
it laye.
184. þat ilke body þat hym bare.
73. Bathe frenchipe and faythe to
frayste it bese fun.
237-8. to frayste in þaire fare
Faythefull and frendely.
84. þe poyntis of his preuaté.
153. thi derlynge so dere.
138 Thi name es Goddes grace.

Several of these passages, where the same words are used with

a different sense, suggest a vague verbal reminiscence of one poem on the part of the writer of the other. From the method of alliteration it seems probable that the Evangelist poem was the first. It is certainly superior in its handling of the story, which in our poem is exceedingly confused. Possibly the verses are in the wrong order; 5 would follow better after 1, and 3 and 4 might be inverted.

The dialect in both is Northern, OE. *ā* rhyming with *ǣ*, but not with *ō*. In our poem there is more use of final syllabic *-e*: *doute*, 5; *myrthe*, 8, 9; *blode*, 18, *ground*, 19; *swete*, 46; *dere*, 115. The only certain example in the Evangelist poem seems to be "*mare*," 20.

IV. **The Seven Penitential Psalms.**—Of this poem there are several MSS.: at Oxford, Digby 18 (D), Rawlinson A 389 (R), Ashmole 61 (A), Laud Misc. 174 (L), Digby 102 (D₂), Douce 232 (Do.); at the British Museum, Harley 3810, pt. I (H) (two pages are missing, containing stanzas 50–55, and stanza 92.7 to the Latin of 99); Royal 17. C. xvii (Ro), Add. 11306 (Ad) (this MS. is complete, except for stanza 15), Add. 36523 (Ad₂), and the MS. here transcribed, Add. 39574 (W); at Trinity College, Dublin, MS. 156 (D. 4.8.) ending at Ps. xxxix. 13 (so Carleton Brown; (?) xxxviii. 13); also the Longleat MS., in the possession of the Marquess of Bath, the Porkington MS. 20, belonging to Lord Harlech, Quaritch MS. Item 584, Sale Catalogue 328, ending imperfectly, and in America, J. Pierpont Morgan Lib. MS. 95 (K). This was edited by Ellis and published by William Morris in the Kelmscott Press under the title *Psalmi Penitentiales*, 1894. D, with full collations from R and A, is edited by Adler and Kaluza in *Englische Studien*, Vol. X, p. 215–55 (*Studien zu Richard Rolle de Hampole*, III). These three, as can easily be seen, diverge very greatly from our text. Ps. li. (*Vulgate* l.) also exists in five MSS.: Oxford Douce 141, Vernon (V), edited by Horstmann, E.E.T.S. 98, Cambridge Dd.1.1, British Museum Add. 10036 (Ad₃), edited by Furnivall, E.E.T.S. 15, Edinburgh, Advocates MS. 19.3.1.

The differences between these versions are very great, especially in Ps. li. and the following psalms. This was explained by Kaluza and Adler (p. 225) as being due, in the case of Ps. li. and cxxx., to contamination from an older version.¹ This, however, cannot account for the large variations that exist. For example, of stanza 53

¹ In Ps. cxxx (vv. 98–105) the very distinct breaks regularly found after the fourth line would make it extremely easy for A to omit the last four lines of each stanza; while a comparison of stanza 53 in A and W shows the different rhyme scheme of the former to have arisen from a corruption of the latter.

there are at least four different versions, (1) W, K, Ad, D₂, Do, followed by A with different rhymes in the even lines, but the same sense; (2) R, Ro, V, Ad₃; (3) D, L; (4) Ad₂; v. 104 has three versions, (1) W, K, Ad, D₂ Do, H, (2) D, R, Ro, L, (3) Ad₂.

Differences such as these are probably due to individual devotional taste, others are due to scribal errors and misinterpretations. l. 278, "I stomble as thei that blynde be" becomes in Ad "as de (= the) blynde be," and in Ad₂ "as doth þe blynde be." Again, l. 839 reads in Ad, "And we schulle up to heuene hulle," H "hulle," Ro "helle," where the meaning is clearly "hill," and the rhyme is Kentish. In R the line becomes "And we schul up to heuene & hel," D "telle." With editorial daring, the scribe of the original of W and K emends to "And gode men schulen in heuene dwelle," while A₂, less metrically, has "And crist *wit*h is peple to heuen shall go snell." Many of the variations seem to be caused by imperfect memory, the rhyming words being retained, *e.g.* stanzas 12, 13, 19.

Emendations have only been made (1) in cases of evident scribal error, *e.g.* the substitution of "but" for "thow" in 15, or the omission of "hath" in 19, (2) when the omission of a final -e or -n, or a change in the order of words, or the omission of a word not grammatically necessary, disturbs the metre, as "stynke[n]," 43, "sweet[te]," 77, "[vs wasches]" for "wasches vs," 148, "[al]," 253.

Of the various versions, K approaches far more nearly to our text than any of the others I have seen, though neither is derived from the other. It is in a Southern dialect, with, as a rule, pr. pl. ind. in -eth, and several pps. in y-. The only considerable variants it gives, apart from small scribal errors and variations, are: 572 as scrachenis (for "Ryzt as a ping"), 600 Yblessed be that ylke deth, 616 The turmenturus upon me tere, 687 For he was nothur starke ne stef (the rhymes are: seeth, beeth, pr. pl. fleeth, stef), 693 How he was for us, 748 as clerkis calle (for "grete and smalle"), 774 Forsake us noght wan have nede, 782 My gostly fo wan y schal fle. K alone agrees with W in 11-16, 75-6, and in the order of 221-4, where all other MSS. read correctly 223, 224, 221, 222.

In the other large divergences of W and K from D, *i.e.* 103-4, 231-2, 418-24, 452-6, 477-80, 492-6, 515-8, 719-20, 765-8, 787-92, 826-32, 919-20, Ad always agrees; D₂. Do always agree, except in 452-6, where they follow R; H agrees, except in Ps. li., where it agrees with D; Ro always agrees with D, as do Ad₃ and V, which comprise Ps. li. alone. Ad is in the Kentish dialect, and

the earliest of the MSS. I have seen ; it is ascribed in the British Museum catalogue to the fifteenth or latter part of the fourteenth century ; D₂, Do are Southern, D₂ belonging to the beginning of the fifteenth century ; H is E. Midland, Ro of a more northern type. L is almost identical with D, and has the prologue stanza.

It is not easy, and often impossible, to decide which of these variants represents the poet's original. It is seen, however, that the MSS. in a Southern dialect, *i.e.* K, D₂, Do, Ad, agree with our text. Of the passages mentioned above, where this group gives different readings from those of D, etc., our group nearly always gives the better reading, though in 765-8, the second line is unmeaning compared with D, "Thoruz feip and hope & charite," and the last is weak ; while in 452-6 Do and D₂ agree with D, and are unquestionably the better reading, cp. Adler and Kaluza's text :

Lord, I hertili pee biseke ;
The peues trespasse, it was forzene,
Hangynge on tre his bones breke ;
A sorrowful herte & a clene sohreue (D₂ & clene yshryue)
Saueþ soule & body eke.

In 231-2 D is more striking, and may be original, in 719-20 there is little to choose between the two passages, but in the others the Southern text seems to me always preferable. I append the texts of these passages as printed by Adler and Kaluza.

- 103-4. Aȝen himsilf his wepyn he wetteþ,
That casteþ his herte to suche perile (cp. Note on this passage)
- 418-24. & wickedly wrouȝte aȝeyn þi glory
Wiþ wordes and wiþ tricchery,
þou demest riȝt & hast victory ;
þerfore þi blis now biseche I,
For tolde hit is in mony a story,
þat who so trusteþ to þi mercy,
Haþ endeles blis in memory.
- 477-80. A blisful brid was brouȝt in cage,
Coupe & kid in euery coost,
Whanne we ben drawen in tendre age,
To driue adoun þe fendis bost. (The meaning of this seems altogether obscure.)
- 492-6. And þenke on Cristis heued & herte !
Bope breste, bodi & bak was bleche,
How it was bete wiþ scourgys smerte ;
To rewe on him I wolde reche,
Alas ! þer may no ter out sterte. (This is an echo of v. 59.)
- 515-8. But certeynli noon such offryng

As of *himself* plesaunt may be.
 Thi silf was offrid child ful ȝonge
 And aftir don on rode tre. (Here ours gives the better sense
 and is nearer to the Latin.)

787-92. D omits 787-8 and adds at the end

That it may be to þi likyng,
 The lyf, þat I schal leden here. (The weakness of the lines
 suggests that they were
 a stop-gap.)

826, 828- And raunsum eke in grete plente . . .

32. That owȝte be take in greet deynthe.

His blood he schedde wilfulli,

To make oure former fadir free,

And alle oure raunsomes bi & by

He quitte *himself* and non but he.

919-20. Late neuere þe fend oure soulis schende, (see Note.)

But helpe us alle boþe now and ofte !

On the whole it seems therefore that the Southern texts are nearer to the original poem.

Metre.—The 8-line stanzas of the poem are regularly divided by a distinct pause at the end of the fourth line. Where this does not exist, as in stanza 4 in W and in stanza 36 in all versions except Ad₂ and Ro, one may fairly assume scribal corruption. The lines consist of four stressed syllables, alternating with one, or frequently two, unstressed. Final *-e* has syllabic value in:

(1) weak nouns, hert[e], 128, 194, 262, 344, 349, 405, 465, 514, herte, 578, 683, 783, 918 (at 569 the handwriting changes), erthe 270, chirche 651, name 665 (K), tunge 757, wille 923, food[e] 381, bonde 895.

(2) strong fem. nouns: soule 11, 290 (K), 304, 372, 946, rode 195, 406, 518, sigh[e] 200, synne 235, 346, 443, 912, speche 307, strengl[e] 397, myrth[e] 476, hele 481, nyȝt[e] 598, lawe 621, care 706, strengþe 822, 922, blis[se] 936.

(3) Romance nouns: grace 208, 251, 343, 949, gyl[e] (MS. gylt) 310, vice 368, face 424, 897.

(4) strong m. and n. dat. sg.: godde (K) 293, rib[be] 622, priste 576.

(5) drede 13.

(6) adjs. with vowel stems: oure 460, pore 413, wyld[e] 223.

(7) weak adjs.: fair[e] 694, gode (voc. sg.) 390, longe 244, owne 580.

(8) st. pl. adjs.: alle 908, blynde 278.

(9) adverbs: depe 22, dere 15, 184, 536, more 336, oute 72, sore

494, 695. (It is significant, however, that all these except "sore" 494, and the comp. "more" precede a pp., which probably had an original prefix ge-.)

(10) inf.: dampne 158, haue 75, make 20, 109, mende 40, mouthe 143, neghe 146, [w]epe 152, etc.

(11) pr. ind. 1 sg.: wexe 212; pl. fede 301, passe 775.

(12) pr. subj.: lyke 408, graunte (K) 679.

(13) imp. sg.: byholde 433, clense 402, graunt[e] 471, turne 897, vouche 791, 950.

(14) wk. pt.: hadde 873, schulde 655, 725, seyde 308, sweet[te] 77, taugte 716, praste 582, went[e] 316, wolde 368.

(15) strong pt. 2s.: were 421.

There are only a few cases where difficulty arises: "lyfē," acc. sg. 391, where probably the line is a later variation, and the original is to be found in D "That I may lyue in loue & drede"; "flesch," acc. sg. 428, where the MSS. give many different readings, D, R, A, L inserting "ful" before "freel"; good 361, where we should have to suppose hiatus at the caesura; theef 589 (see Note); God 465, and Lord 794, which seem to be intentional.

Dialect.—The dialect of the poem is East Midland (cp. Adler and Kaluza). There is one Southern rhyme, "goop," pr. pl. 760. There are also several examples of OE. *y*, *ȳ* in rhyme with OE. *e*, *æ*, viz. vnkniiti[th] 101, mynde 165, 243, 648, felth 252, 382, 502, kynde 642, 917 (possibly a mistake for "hende," which is found in four other MSS.); others probably existed in 544 (see Note) and 839 (see above). The only example of OE. *i* rhyming with *e* is "telth," 384, 500, which may well be influenced by the vowel of ME. *tele*, OE. *teolian* = *tilian*. In this case it seems more probable that the *e*, *y* rhymes are marks of a south-eastern influence on the dialect than that they are due to a sporadic change of *i*, *y*, into *e*.

Authorship.—The opening verses of R attribute the authorship to Richard Maydenston (see Note 1), who was born at Maidstone, and became Bachelor and Doctor of Divinity at Oxford, dying at Aylesford in 1396. He was a theological writer of note, the confessor of John of Gaunt, and the reputed author of a collection of Latin sermons, *Sermones dormi secure*. Although one must not lay too much weight on the statement in R, the East Midland dialect with its occasional south-eastern rhymes is just what might be expected from an ecclesiastic of Kentish origin, who was mainly connected with Oxford and the Court. A striking parallel between these

Psalms and the *Sermones dormi secure* is pointed out in the note on 571-2. On the other hand, the symbolism of the sparrow, 601-4, is different, the 21st Sermon explaining this verse to mean that the sparrow watches her nest lest the sparrow-hawk should take her young. 245-6 is paralleled in the *Sermones*, as in many other medieval writings: "Nihil certius morte et nihil incertius hora mortis. Unde ait poeta, Hoc scio quod moriar ubi quando nescio." This does not appear to be Latin poetry; can it conceivably be a translation of these lines, and is the preacher referring to himself? It is, of course, very common, cp. *Parlement of the Thre Ages*,

"Ne noghte es sekire to 3oure self in certayne bot dethe,
And he es so vncertayne that sodaynly he comes,"

11.635-6;

and, later, Dunbar's *Testament of Mr. Andro Kennedy*,

"Cum nichill sit certius morte . . .
Nescimus quando, vel qua sorte."

A second version of the Penitential Psalms is that ascribed to Thomas Brampton, and dated 1402, edited in Vol. 7 of the Publications of the Percy Society. It is much more definitely ecclesiastical in tone, laying great stress on the necessity of penance, bringing out by force of contrast the purely devotional character of the present version. Compare, for example, stanza 17 with the corresponding stanza in Brampton, v. 22:

"3yf thou, with good avysement,
Of thi synnes wilt the schryve,
Thi soule in helle schal nevere be schent
Whil thou wilt here thi penaunce dryve,"

or stanza 101 with Brampton, v. 106:

"A law of mercy thou hast gyven
To hym that wyll no synnes hyde,
But clenly to a preest be schryven."

In v. 59 Brampton states the doctrine of the Immaculate Conception (cp. stanza 54 in our version):

"Of my modyr I was conceyved
In synne, and so was every chylde
(After that Adam was dysceyved)
Sauf Cryist alone and Marie mylde."

Another typical passage is v. 48 :

“Here no lengere taryen I may,
In erthe I schal no lengere dwelle ;
Harde peynes I muste assay,
In purgatorye, or ellys in helle.”

Brampton is also concerned with the duties of knights, kings, with mention of

“oure kyng, be trewe fay,
That schal heretykes alle distrye,”

and priests (vv. 87-96). The only point of contact between the two versions, beyond commonplace phrases like v. 55, “And lese noȝt that thou hast bowȝt” (cp. 24), is quoted in the Note to 361-8.

V. Lessons from the Dirige.—This piece consists of the Lessons of the Dirige, *i. e.* Matins of the Office for the Dead, with the Responsories and Versicles, and the Canticle of the Last Judgment which concludes the Office, following the Use of Sarum. The Office itself is found in English in the *Prymer*, ed. Littlehales, E.E.T.S. 105, pp. 56-70, and in Maskell's *Monumenta Ritualia*, Vol. III (in both of which, it may be noted in passing, the translation of the Lessons is taken from Purvey's revision of the first Wycliffite Bible), and in Latin in the *Sarum Breviary*, ed. Procter and Wordsworth, Vol. II, pp. 274-9. Our version is the same as that found in an English MS. Primer in the British Museum, Add. 27592, the notice of which in the Catalogue states that it differs from that printed by Maskell, and agrees more with Camb. Univ. MS. Dd. xi. 82, and Bodleian Douce MSS. 246, 275. The translator used a Latin Primer, with the help of Purvey's text. As a rule, he retained Purvey's vocabulary, but brought the order of the words much closer to the Latin, *e.g.* wheper as dayes of men pi dayes, 60/9; for I haue no wickid ping doon, 60/11-12; and similarly in the Versicles and Responses the Latin order is preserved, *e.g.* my trespasse I dreede, and before pee I am a-schamyed, 60/32, cp. *Prymer*, p. 60. In a very few cases this practice leads him into pedantry, as in 61/20 and 63/7, but as a rule it only imparts a poetical character to his style. In many cases he substitutes a simpler English word for a Romance word in Purvey, *e.g.* “heuy” for “greunouse,” 59/9; “seeke” for “enquere,” 60/10; “ransake” (Norse) for “enserche,” 60/11; “schopyn” for “formed,” 60/21; “goost” for “spirit,” 60/28. Several of these, as the first two quoted, are found in the earlier text

of Hereford, but this is natural, and probably due to coincidence. Where he varies from Purvey in sense, it is for the worse, as in his translations of *Job* xvii. 14, 62/29-31, and his rendering of *mercenarii* as "of a merchant," 61/30, and of *os* as "mouth," 63/7. Both these latter are of course possible, but the sense is not to be commended. His rendering of *immutatio* as "goostly liknesse," 62/8, points to a variant reading *imitatio*, and testifies to his careful use of his sources. It should also be recorded that the translator of the *Prymer*, who follows Purvey very closely, was not entrapped by *Job* xvii. 15, where the text of the Office differs from that of the *Vulgate*.

Two verse paraphrases of the Lessons are edited by Dr. Kail, E.E.T.S. 124 (*Twenty-six Political and other Poems*). Of these the second, *Pety Job*, is a paraphrase, verse by verse, of the nine Lessons, a twelve-line stanza to each verse. The first, called *The Lessouns of the Dirige*, is less expanded. After the first two lessons, it includes the Responsories and sometimes the Versicles, following Sarum Use, and also the Canticle of Judgment. A comparison of the language shows that it is, except in a few important points, founded on our version; *cp.* for example, *Lessons* 33-62 with 60¹/₂-13. Again, the same mistranslation of *Job* xvii. 14 is found in both, and other parallels are recorded in the Notes. Its author's use of the Latin, however, is shown by his correct translation of *os* and *mercenarii*, his misunderstanding of *nervo*, *Job* xiii. 27, and his rendering of "goostly liknesse" as "folwyng" (see Notes).

VI. **A Song of Mercy and Judgment.**—There are three other MSS. of this poem, which is in the East Midland dialect: Harl. 1704, ed. Patterson, *The Middle English Penitential Lyric*, pp. 85-8, Lambeth 853, ed. Furnivall, E.E.T.S. 24, pp. 18-21, and Brit. Mus. Add. 31042, ed. Brunner, *Archiv* CXXXII, pp. 321-3. Of these, Lambeth is the longest, containing two verses more than our MS., of which v. 5 corresponds to Harl. v. 3, and v. 6 to Add. v. 4. The order also is different, Lambeth reversing vv. 3 and 4, and then inserting the two additional verses. In his notes, Dr. Patterson points out passages drawn from *St. Edmund's Mirror* and from the Responses in the *Dirige*. The echo in ll. 11-12 of the Canticle of Judgment (p. 64) is probably the reason for its standing next after it in the MS.

VII. **A Prayer for Mercy.**—The dialect of this is also East Midland; the strong pp. has lost *-u*; the Southern ind. pr. pl.

"askip" appears once, 20. Final -e is much more often syllabic than in the previous poem.

This poem is also found in MS. Camb. Kk. 1, 6, and printed by Dr. MacCracken in *Archiv* CXXXI, pp. 43-4, in a collection of religious poems written under apparent Lydgatian influence. Our poem, however, is not marked by the "aureate" language which characterises the others.

VIII. God's Complaint.—Of this poem there are eight MSS.: Bodley 596, Rawlinson C. 86, Douce 78, Trinity College, Cambridge 600 (R. 3. 20), Harleian 2380 (defective and incomplete, lacking vv. 6, 8, 10), Lambeth 306, 853 (these two are edited by Dr. Furnivall, E.E.T.S. 15, p. 190), and Adv. 34, 7, 3, of which stanzas 1-7, 11, 12, were printed by Laing in *Early Metrical Tales*, 1826, pp. 299-303.

The form of the poem is based on the *Reproaches*, a part of the Liturgy for Good Friday (see *Sarum Missale*, ed. Dickinson, p. 327), the first three verses, and a fourth which is found in MS. Adv., also following in subject-matter the antiphons of this service, as is shown in the Notes. A Southern English metrical form of the *Reproaches*, from a MS. of 1330, is given in Wright's *Reliquiæ Antiquæ*, II, 225.

Of the Oxford MSS., Bodley, which belongs to the early fifteenth century, is almost identical, except for its omission of l. 28, with our text, and might be derived directly from it, but that it has the correct reading "bought" in l. 2. The other two are late and inferior, Douce omitting stanzas 6 and 9, and reversing stanzas 4 and 5.

IX. To God.—This and the two following poems have not, as far as I know, been printed before, nor are they found in any other MS. There is a certain likeness in sense between this and the opening of *Richard de Castre's Prayer to Jesus* (E.E.T.S. 24, p. 15).

XII. Hymn from the "Speculum Christiani."—This was evidently an exceedingly popular poem in the Middle Ages. The British Museum has ten MS. versions: Harl. 206, 1288, 2382 (edited by Patterson, *The Middle English Penitential Lyric*, pp. 139-41), 5396, 6580, Lansdowne 344, Royal 8. E. V., 17, A. xxvii, Add. 10052, 15237, 21202, 22121, 37787. In addition, there are at Oxford Laud Misc. 104, 513, Hatton 97, Ashm. 61, 750, Rawl. C. 401, Bodley 89, 61, 850, Rawl. lit. g. 2, Add. A. 268, Eng. th. e. 16; at Cambridge Dd. 14. 26. III, Ff. 1. 14, 5. 48 (printed in *Reliquiæ Antiquæ* II, 212), Hh. 1. 13, li. 6. 43, Jesus Coll. 51 (Q.G. 3), Pembroke 285, St. John's Coll. 176 (G. 8), Sidney Sussex 55; also Trin.

Coll., Dublin 159 (C. 3. 13), Edin. Univ. Laing 32, Lambeth 559, Greg. MS., Helmingham Hall L. J. 5. 14, Petworth MS. 8, Longleat 29, and St. Cuthbert's College MS.

In perhaps the greater number of cases the poem is incorporated in a Latin manuscript of the *Speculum Christiani*. This was a popular theological treatise belonging to the second half of the fourteenth century, as Richard Rolle of Hampole is quoted under the section "De Tribus Generibus Orationum," and probably written in England, as it quotes the Lambeth Constitutions of 1281. It is interspersed with some English prose and several English rhymes, which loosely paraphrase or summarise the succeeding Latin text. The amount of verse included varies in different MSS., our poem not appearing in Harl. 1197, 2250. The book is divided into eight Tabule, the eighth of which consists of a prayer for the Elevation, two hymns to the Blessed Virgin, and two ladders leading to Heaven and Hell. Our poem stands before the first of the hymns, *Gaude flore virginali*, a hymn on the Seven Joys of our Lady in Heaven; see *Daniel Thesaurus Hymnologicus*, I, 346, *Mone, Lateinische Hymnen des Mittelalters*, Bd. II, p. 76, *Gaude virgo, mater Christi*, and an English version in E.E.T.S. 15, p. 174, "Gaude, the flowre of virginyte." It is with a verse from this hymn that Fabyan concludes each of the seven books of his *Chronicle*. The English poem can scarcely have been written as a translation of this, nor is it at all likely to be by the same hand as the rest of the verse, which, though often vigorous,¹ is very unmetrical, *e. g.*

"The wise man forsothe wil nat sett his herte
On thinge that may not longe stande in qwerte,
But on the eende he hath mynde,
And nothing settes before that schuld be behinde;"

which is a not unfair example of the average standard reached. It was probably inserted, for the benefit of the unlearned reader, as the most accessible representation of the Latin; it may be noted that the latter, though it does not deal with the Five Joys, is headed "Quinque Gaudia Marie." The book was printed by Machlinia, and is described by W. Herbert in Ames's *Typographical Antiquities*, 1785, Vol. I,

¹ *E. g.* an interesting poem, never printed since the first edition of 1480, on the magnificence of Jerusalem, and its destruction as God's punishment of the covetousness of the Jews. The fire of covetousness, says the poet, still throws up so great a smoke that nearly all men of high rank are blear-eyed or blind (B.M. Add. 15237, 27b-28b).

113, where the poem is printed. In the later editions these English elements do not appear.

In the Vernon Manuscript, however, which is dated at about 1385, there is a poem which is simply an expanded form of the present one, each line being lengthened to six feet, and the same rhymes being kept (ed. Horstmann, E.E.T.S. 98, 22). It is interesting to notice that it agrees with our text against the version in the MSS. and printed text of the *Speculum* in 10-14, 35-8, 43-4, 51-2, as may be seen by comparing with Dr. Patterson's text. In addition, MSS. Royal 17 A. xxvii., B.M. Add. 37787, Lambeth 559, Rawl. liturg. g. 2, which are all unattached to the *Speculum*, give our version. Ashmole 61, alone of the Oxford and London MSS., though detached from the *Speculum*, shows a blending of both types. It is dated by Horstmann as in or before the time of Henry VII. It seems therefore most probable that the present text represents the original form of the poem.

In Myre's *Duties of a Parish Priest* (ed. Peacock, E.E.T.S. 31), there seems to be a reminiscence of our poem in ll. 290-301.

XIII. Life of Adam and Eve.—Other MSS. of this version are: British Museum Harl. 4775 (H, printed *Archiv* 74, p. 353), Harl. 1704 (H₂), Harl. 2388 (H₃), Egerton 276 (E), Oxford Bodl. 596 (B, printed *Archiv* 74, p. 345), Douce 15 (D), Douce 372 (D₂), Ashmole 802 (A), Lambeth 72 (L). Other versions are: MS. Auchinleck (Au, ed. Horstmann, *Sammlung Altenglischer Legenden*, 1878, p. 139), *Canticum de Creatione* (C, *ib.* p. 124), MS. Vernon (V, *ib.*, p. 220). The sources of our version are: (1) the Latin *Vita Adae et Evae*, (2) a Latin account of the traditional derivation of Adam's name, and of the materials of which his body was made, (3) connecting parts of the Bible narrative to make this into a continuous story.

(1) The legendary history of Adam and Eve, their penance in the waters of Jordan and Tigris, the journey of Eve and Seth to the gates of Paradise, and the death and burial of Adam, with the account of the tables written by Seth, are derived from the *Vita Adae et Evae* (ed. W. Meyer, *Königliche Bayerische Akademie der Wissenschaften, Abhandlungen der philosophisch-philologische Classe*, Bd. 14, Abtheilung 3, pp. 187-250, 1878). This, together with the Greek *Apocalypse of Moses* (ed. Tischendorf, *Apocalypses Apocryphae*, 1866), represents an original Jewish Book of Adam. Both are translated and edited by Wells in Archdeacon Charles's *Apocrypha and Pseudepigrapha of the Old Testament*, II, 123-54.

According to Meyer, the *Vita* is later than the Latin text of the *Gospel of Nicodemus*, i.e. than the third or fourth century A.D. The MSS. can be divided into three classes: I, from which the standard text is taken; II, which was in existence about the year 730, and which has two passages not found in I, namely 90/24, "Also I vndirstood"—91/23, "God her iuge," and 98/14, "Thanne Seeth"—"spaken proudly" 99/10; and III, which has the first only of these additions, but which has four interpolations from the Legend of the Rood.

There are many additions to the text of the *Vita* in this and other English renderings, which are found in several Latin MSS. in the British Museum (Royal 8. F. xvi. 2, Harl. 275, 526, 2432, Arundel 326); for example, the statement that Adam and Eve, on leaving Paradise, went into the west, that Adam's long hair floated on the water, that his voice grew hoarse with his cries, that Eve, on coming out of the water, lay as dead for almost a day. But none of these represent the original from which our version was translated, as may be seen from the notes on Adam's vision and prophecy. All are very similar, except that Arundel 326 has two interpolations, telling how Seth, looking into Paradise, saw on the summit of a tree a Virgin seated, holding a crucified Child, and how Adam, hearing this, prophesied of the Virgin Birth and of the Crucifixion. Another MS., Harl. 495, is of quite a different type, sharing none of the readings characteristic of the others, but more resembling the printed text. It is incomplete, beginning with Adam's penance in Jordan, and has no *Corpus Adae*.

(2) The Latin original of the passage describing Adam's name and the making of his body, though not forming a part of the *Vita* itself, is found following it in the Latin MSS. above-mentioned, except that in Arundel 326 the last part is missing, the MS. being incomplete. The translation is literal, except that in the Latin the order is reversed, the making of Adam's body being placed first, and then the finding of his name. The MSS. also do not give the Latin verse, which is, however, found in Harl. 956 (a longer and fuller account, followed by Jean d'Outremeuse in *Ly Myreur des Histors*), where the clauses are in a different order, and the seventh and eighth are slightly different.

The derivation of Adam's name from four Greek words evidently comes from a Hellenized Jewish source. It makes its first appearance in literature in the Slavonic *Book of the Secrets of Enoch*, xxx. 13-14

(Charles, *Apocrypha*, etc., II, 449): "And I appointed him a name, from the four component parts; from east, from west, from south, from north. And I appointed for him four special stars, and I called his name Adam." The book is dated by Dr. Charles at about the beginning of the Christian era, the place of its composition being Egypt, and its author or final editor being a Hellenistic Jew. The derivation is given in full in the anonymous *De Montibus Sina et Sion*, 4 (Migne, *Patrologia*, IV, 912), formerly attributed to St. Cyprian, where the names of the points of the compass are taken as being those of the stars: *Invenimus in Scripturis per singulos cardines orbis terrae esse a Conditore mundi quatuor stellas constitutas in singulis cardinibus. Prima stella, orientalis, dicitur a ἀνατολή, etc.* So also in the Commentary on the New Testament ascribed to St. Jerome (Works, ed. Marcianaus, 1706, Vol. V, p. 847): Adam à quatuor literis, & à quatuor stellis nomen accepit, quod est, etc., and in the O.E. prose *Salomon and Saturn* (ed. Kemble, pp. 178, 180). For other accounts, where the stars are not confused with points of the compass, see the *Sibylline Oracles*, III, 24-6, St. Augustine, *In Joannis Evangelium Tractatus* IX, § 14, Ven. Bede, *In Genesim Expositio* IV.

The account of the different components of Adam's body also appears first in the *Book of the Secrets of Enoch*, xxx, 8: On the sixth day I commanded my wisdom to create man from seven consistencies: one, his flesh from the earth; two, his blood from the dew; three, his eyes from the sun: four, his bones from stones; five, his intelligence from the swiftness of the angels and from clouds; six, his veins and his hair from the grass of the earth; seven, his spirit from my breath and from the wind.

It will be seen that the differences between this and our account are that (6) in *Enoch* disappears, and that (7) becomes the fifth, seventh, and eighth parts in our version—his breath from the wind, his understanding from the light of the world, his soul from the Holy Ghost. Also, his blood is derived from the sea, not the dew, and there is no mention of the angels. The version of Jean d'Outremeuse is the same in substance, except for the curious statement that the eighth part, "qui fut de la clarteit de monde, senefie tristeure," which evidently arises from a misreading of the Latin *Cristus*, cp. Harl. 956, quod interpretatur xps.

The *Anglo-Saxon Ritual*, quoted by Dr. Charles, has a different account, which is also found in the prose *Salomon and Saturn*, p. 180;

the former reads as follows: *Pondus limi, inde factus est caro; pondus ignis, inde rubeus est sanguis et calidus; pondus salis, inde sunt salsae lacrimae; pondus roris, inde factus est sudor; pondus floris, inde est varietas oculorum; pondus nubis, inde est instabilitas mentium; pondus venti, inde est anhela frigida; pondus gratiae, inde est sensus hominis.*

This has diverged a long way from *Enoch*, and it will be noted that, with the exception of the making of man's breath from the wind, none of the divergences are shared by our version. *Salomon and Saturn*, however, has in common with our version the fact that the naming of Adam stands before the making of his body; everywhere else the order is reversed. The connection of the two can scarcely be original; the story of the naming tells us that Adam was made of earth brought from the four ends of the world. According to Rabbinical tradition, it was of different colours, red, black, white and green (Rabbi Eliezer, ed. Friedländer, p. 76). Targ. Jonathan, *Genesis* ii. 7, says: "And he took earth from the place of the Holy Temple and from the four ends of the world." Hence probably follows the Christian legend that Adam was made at Bethlehem.

(3) The connecting narrative from *Genesis* follows the earlier Wycliffite text of Hereford, c. 1382, with the exception of the introductory extract, the earlier account of the creation of Man, i. 26-31, which is taken from Purvey's revised edition of c. 1388. It is immediately followed by the second account (*Genesis* ii. 7) from the earlier text, and thus evidently represents an afterthought. We may safely infer that the present text was constructed from a Latin source combined with the English Bible, some time after 1382, and expanded at a later date, after 1388. D prefixes *Gen.* i. 1—ii. 3 from the Purveyite version, headed "Here bigynneþ þe making of [heuen] & e[rþe]." H₂, an incomplete MS. containing the beginning and end of this text, has the same structure. The intermediate portion is added in a later hand from a source closely resembling B, with no interpolations from the Bible.

This was by no means the first time that the *Corpus Adae*, the *Vita*, and *Genesis* had been combined. Meyer notes that in Cod. germ. Monac. 3866 three chapters of the *Vulgate* precede the *Vita*, i.e. the story is brought up from the beginning to the expulsion from Paradise, and another piece is interpolated after the *Vita*'s brief mention of the slaying of Abel. Except for the *Corpus Adae*, this

must cover the same ground as our present text. Jean d'Outremeuse (1338-1400) in *Ly Myreur des Histors*, Vol. I, pp. 308-24 (ed. Borgnet, Bruxelles, 1864), where the story is related in order to explain the genealogy of St. Joseph, combines a different form of the *Corpus* (the Latin of which is found in MS. Harl. 956, F. 103), which he gives on the authority of St. Jerome, with the *Vita* and the story of Cain and Abel rendered freely after the Bible. There are also other English forms of the story which must now be considered in detail.

In MS. Au there are two fragments of a life of Adam and Eve, edited by Horstmann, *Altenglische Legenden*, 1878, pp. 139-47, dated by Bachmann (*Die beiden Versionen des me. Canticum de Creatione*, Hamburg, 1891), 1300-25, and located in the North-East Midlands. The opening is lost, so that we cannot tell whether the *Corpus Adae* was already connected with it; the *Vita* proper is preceded by an account of the fall of Satan (Liztbern), freely as he tells it in the *Vita*, and the temptation and fall of man, freely from Genesis. The details mentioned above as not occurring in the printed *Vita* are not found here. The statement that it was in the *fare* that the serpent bit Seth, though not in the *Vita*, is not one of these, as it arises from a scribal error due to confusion between *faciens* and *faciem*; see Bachmann, p. 48. The fragment breaks off before the birth of Cain, and the second begins in the middle of a very brief account of Adam's vision, related not to Seth alone, but to all his children, omitting his prophecy, and combined with his description of the Fall and its consequences. Many characteristic elements are omitted, e.g. the names of the ointments that Eve and Seth brought, the burial of Adam and Abel in *Paradise* (no place of burial being here mentioned), Eve's prophecy of the two judgments by fire and water, the guiding of Seth's hand by an angel, and the naming of the letters by Solomon. The poem concludes with a short account of O.T. judgments on sin, the Flood, the destruction of Sodom and Gomorrah, the repentance of Nineveh. It appears to be based on a MS. of the *Vita* intermediate between I and II. Specially noteworthy is the fact that it omits the name of the river (Jordan) in which Adam did penance; this is said to be a Christian substitution for one of the rivers of Paradise, see *Jewish Encyclopedia* under "Adam." Here it is simply "pe flom," ll. 215, 237.

In the same volume, p. 220, Horstmann has published a prose life of Adam and Eve from the Vernon MS., f. 393 (denoted by V)

This was originally a poem in long lines ; for example, p. 223, 14-8 can be read, by slightly altering the order of the words within the lines :

“So þat Jhesu Crist þi penaunce haþ vnderfoge(n),
 For þou wold so blepeliche dwelle þer-in so longe.
 I am set to bringe ȝow þer ȝe schul haue mete,
 Such as in paradys ȝe weore wont to haue & eete(n).”
 Þe corsud angel nom Eue vp bi þe hond
 & ladde hire . . . to druye londe;
 As soone as Eue comen vp of þe water was,
 Hire bodi . . . was grene as eni gras.

See also 221, 1-2, 40-1 ; 222, 13-4, 16-7 ; 223, 7-9 ; 224, 36-7 ; 225, 27-8, 34-5 ; 226, 14-5, 38-9, etc. In many passages, however, it is not at all easy to restore the verse form without extensive alterations ; there must therefore have been a long period of corruption. The MS. dates from about 1385 (Carleton Brown, *Register of Middle English Religious Verse*, 1916), the original probably belongs to the beginning of the fourteenth century, and the metre much resembles that of the Southern Legendary.

The rendering of the *Vita* which we have here closely resembles that in Au ; here again the details from the Latin MSS. do not appear. There are many omissions, such as the vision and prophecy of Adam, also passages after p. 222, 42, p. 223, 32. Two legendary additions appear, the thunder-clap at the begetting of Cain (p. 223, 37), and the Divine institution of tithe (p. 224, 15). There are also additions from the Legend of the Rood (E.E.T.S. 46, p. 19 ; 87, p. 1). In this story Adam sends Seth to Paradise for the oil of mercy, directing him to follow the track left by the footsteps of himself and Eve. Seth sees a vision through the gates of Paradise and is given by an angel three kernels of an apple, which he places under Adam's tongue when he is dead. Adam is buried in Hebron, and henceforth the legend traces the story of the rods which grew from the kernels. In the Vernon text Seth and Eve go, as in the *Vita*, but Seth is given directions as in the Legend, though they are here unnecessary. The vision is omitted, there being only a few lines describing the beauties of Paradise, we are told of the kernels, and of the burial of Adam and Abel by the angels in Hebron. Two lines (rhyming) connect the kernels with the Rood. The interpolations are so short that the piece may have been written as a companion to a Rood Legend, and may even have formed a part of the Southern Legendary, providing the account

of Creation and of the early life of Adam which the Rood Legend omits. In the same way, in the *Northern Homilies*, the Rood Legend (E.E.T.S. 46, p. 62) is interpolated with the *Vita*, from which it takes Adam's speech to his children, St. Michael's speech to Seth at the gates of Paradise, and the burial of Adam's body by angels (in Hebron, to suit the Rood story).

As regards the connecting matter, the *Vita* is preceded, as in *Au*, by the fall of the angels and of man, but not, as in *Au*, from *Genesis*, but from a Bible narrative full of interesting legendary details, as for example of the angels that fell from heaven: "Summe astunte in þe eyr, and summe in þe eorpe. 3if eny mon is elue Inome oþur elue Iblowe, he hit haf of þe angelus þat fellen out of heuene." Other additions are an account of the murder of Abel, of the begetting of Seth by Divine command, and of the inter-marriage between the children of Seth and of Cain. At the beginning is an account of creation and of the naming of Adam. The stars are here correctly given, as in MS. Harl. 956 and in Jean d'Outremeuse.

The *Canticum de Creatione* (denoted by C), edited by Horstmann in the same volume, pp. 124-38, brings us to a much later date, as the poem itself states that it was written in 1375. There is no *Corpus Adæ*, and no interpolated Biblical matter beyond a very short introduction describing the Fall of man, and five stanzas telling of Cain's jealousy of Abel, and of the begetting of Seth. These two items, which are also in V, are found in *Cursor Mundi*, 1059-65, 1190-1218, E.E.T.S. 57, etc. Its Latin source is not the same as that of the previous poems, but seems to be identical with that of our own version, including the details derived from the Latin MSS. There are, however, two important exceptions: there is no vision or prophecy of Adam, and it is interpolated with the Legend of the Rood. Presumably it was translated from a MS. in which the Vision was accidentally omitted. In the part unaffected by the Legend there are two additions to the *Vita* text: (1) the institution of tithe by the command of an angel who appears when Satan vanishes after the second temptation (it occurs also in V, but there it is ordered by God himself when Adam is taught to till and sow, a much more probable occasion); (2) the story that Eve, when she found that the devil had beguiled her twice, covered her head with a white veil, hence all women cover their heads.

The interpolation with the Rood Legend begins at l. 619, where Adam, as in V, directs Seth how to find the way to Paradise, though

its independence of V, and of V's source, is shown by l. 640, "And al to-bot Seth in þe face." We also have the vision of Seth at the gates of Paradise, and the gift of the kernels. As a result of the incorporation of the Rood Legend, it was impossible, as in V, to keep the burial of Adam in Paradise, consequently he is buried in Hebron by Seth alone. The prophecy of Eve and the making of the tables by Seth and their finding by Solomon are related, and then the Rood Legend is continued.

Hence this poem is quite independent of the earlier versions, being translated from a different and later Latin version of the *Vita*, and not following the legendary additions of V, except where they are also found in *Cursor Mundi*, and probably in several other places. Its aim was not to supplement the *Legend of the Rood*, but to combine it and the *Vita* into one story. Hence it wastes very little space on Adam's history before the beginning of the *Vita*, or on the story of Cain and Abel.

There remain two printed versions in prose, printed by Horstmann in *Archiv*, Bd. 74, 1885; the first, p. 345, from MS. Bodl. 596, is denoted by B, and the second, p. 353, from MS. Harl. 4775, where it is appended to the *Golden Legend*, by H. The second is, practically identical with our version, the first contains only the *Corpus Adae* and the *Vita*. In many passages the language is so similar that it is impossible that the two versions can be derived from independent translations even of the same Latin text, *e.g.* the *Corpus Adae* and 81/1-17; in others they are evidently derived from different Latin texts, see Note on 81/32-4. B's readings are always the better. It gives the fuller account of Eve's dream: "I saw in my slepe that Caym *with* his hondes arered bloode of Abel and deuoured it with his mouthe." In the vision of Adam (88/39-89/1), where there has been confusion between "currum" and "choros," it omits the chariot, and in 90/11-13, where similarly confusion between "locum" and "lacum" has caused the repetition of a sentence in H, it is correct (see Notes).

The second version (H) stands in very close connection with the present version (W), E (incomplete, extending to "doun," 92/12 only), L, H₂, H₃, D, D₂. All of these omit "ponyschid," 97/19, and "lest" 80/17. In four of these, H, E, L, and D₂, the story is attached to the end of the *Golden Legend*, forming one of the additional legends which appear in the English versions only (*Legenda Aurea*—*Légende Dorée*—*Golden Legend*, by Pierce Butler, Baltimore,

1899, p. 69).¹ H₂ and D, as stated above, prefix the Purveyite version of *Genesis* i. 1—ii. 3, and then begin the ordinary text, hence repeating i. 26—31. This is evidently a later addition. The intermediate pages of H₂ are supplied in a later hand from a text very like B; they comprise the part of the text (without the Biblical additions) from “forp,” 77/13, to “beynge,” 85/4. The same hand has altered “in the vale of ebron,” the place of Adam’s making, to “In the same place that J[hesu] was borne in, that is to seye in the Cytie of bethlem, which is in the middle of the earth,” also from the B-text. E and L are both found in MSS. of the *Golden Legend*, the former following on the Advent discourse, and breaking off at “falle down,” 92/12, and L following the Concepcio Marie, and followed by “5 Willes of Pharo,” and “3 Kinges of Collin.” H₃ is the nearest to W, but has more scribal omissions. Neither is derived directly from the other.

W is on the whole the best of this group of texts. It alone agrees with the Latin originals in stating that Adam was made in Bethlehem and buried in Paradise. In the other texts the scene is Hebron, and in the second case they add: “as the maister of stories tellith,” i.e. Petrus Comestor, see his *Genesis*, cap. xxiv. The *Cursor Mundi*, which knows nothing of the *Vita*, gives the Hebron story (ll. 9397, 1416), as do V and C as regards the burial; A mentions no place, but says that Eve was buried with Adam. The influence of the Rood Legend would make the burial in Paradise impossible, and hence facilitate both alterations. Only B, which is founded on a less corrupt Latin text, keeps Bethlehem and Paradise as the sites.

Other points in which W offers a better text than H are as follows: 76/26 “po” for “3e,” so all other MSS.; 77/6 “Geon” for “Seon,” so all others; 79/32 “soule hauers” for “soulis heiris,” so E, H₃; L “soulis of heven”; 80/17 “put” for “puttith,” so E, H₃; L “puttith”; 81/20 “Oure Lord God delyueride mete to beestis but to us he delyueride mete of aungels” for “Oure lorde god deliuerid vs mete of aungellis,” so all others; 81/33 “suffre as manye and” for “suffre and,” so H₃, E; L “suffre and”; 86/14 “hir

¹ The note at the end of the “Wiles of Pharaon” in D₂: “Here endith the v. wilis of kinge Pharaon . . . and also here endith the lives of Seintis that is callid . . . the gilte legende . . . and here endith the life of Adam and Eve” shows the process of accretion; similarly, in MS. Balliol College 228, a fifteenth-century Latin *Golden Legend*, the *Vita* follows, though separated from the *Golden Legend* proper by a blank page, and not mentioned in the Table of Contents.

breſt " for " the breſt," ſo all others ; 87/36 " vagaunt " for " but be vacaunt," ſo all others ; 88/34 " inwardly " for " in worde," ſo all others ; 89/20 " conuerte " for " comforte," ſo H₃ ; H₂, E, L as H ; 90/2 " whanne " for " whom " ; H₂, H₃ " whā " ; E, L " whom " ; 91/8 " ſaaf " for " faire," ſo all others ; 99/15 " hem " for " hym," ſo H₃ ; H₂, L " hym."

Several times H tries to remedy obſcurities cauſed by errors in the MS. from which the ſcribe copied ; ſee Notes on 78/5, 10, 85/13, 87/36, 95/16. In 88/34 and 91/17 he has miſunderſtood the correct reading ; ſee Notes.

In the viſion and prophecy of Adam the text is particularly confuſed, and ſeveral paſſages bear witneſs to marginal corrections becoming incorporated in the text alongside the paſſages they were meant to correct ; ſee Notes on 88/39, 90/13, 28, 91/9. In every caſe B has only one of theſe ; in the firſt and laſt it has the corrupted text (taking the printed *Vita* as the ſtandard), in the other two it follows the older verſion. Otherwiſe the MSS. all agree.

Nearly all the rubrics are peculiar to W, other MSS. only having thoſe on 80/24, 82/20, and 87/13.

The laſteſt MS. of *Adam and Eve* which I have ſeen is MS. Aſhmoſe 802 (denoted by A), f. 19-48, in a collection of Dr. Simon Forman's papers, and ſigned "forman 1592." Though it contains many additions and accretions, yet where it deals with the original matter it is nearer to our text than any of the others (ſee Notes on 77/27, 92/10, 96/8, 16, 31). Eſpecially from the firſt of theſe, we may conclude that it is actually deſcended from our text, although it omits the rubrics peculiar to it. It has much additional aſtrological and legendary matter, and there are two accounts of the compoſition of man's body, the firſt being "of red earth, of the ſlyme of the earth, and of the Quinteſſentialle ſubſtaunce or Beſte parte of the 4 elements." After 87/9 we are told how, except at Cain's birth, Eve always brought forth twins, a ſon and daughter who married together (ſee Note), and after 93/8 the 70 diſeaſes are enumerated. From this point the ſtory is influenced by the Rood Legend. Adam ſends Seth alone to Para-diſe, and directs him by the path he and Eve had made. Eve offers to go with him leſt he ſhould loſe the way. Adam ſays that "when he is at the valle of Joſophate he hath but 40 daies Journaye to parradiſe but goe thou alſoo." The angel gives Seth a branch of the Tree of Knowledge to plant on the Mount of Lebanon, "and when that tree doth beare fruite thy father

schal be made hoole," and prophesies of Christ's coming. The Rood Legend is continued to the story of the Cross of Christ.

XIV. **A Prayer at the Elevation.**—This is a translation of a Latin Eucharistic Rhythm given by Daniel, *Thesaurus Hymnologicus*, II, 32, and Levis, *Anecdota Sacra*, p. 107, from a missal in the monastery at Novalesa. The translation is almost literal, save that "haue mercy of us" is not represented in the Latin.

The Wheatley Manuscript.

I

[AN ORISON ON THE PASSION]

(1)

I Hesu þat haste me dere bought,
Write now gostely in my thought,
That I may with deuocion
Thynk apou thy passion.

F. 1.

Jesu, write
in my heart
the remem-
brance of
Thy Passion.

(2)

For, if my hert be hard as stoon,
Yhit may thou goostely write þeroon
With nayles and with speer[e] kene,
And so shul the letters wele be sene.

5

(3)

Write in my hert thy speches swete
Whan Iudas þe traytour can þe mete ;
That traytour was ful of þe feende,
And ȝit thou callyd hym thy freende.

10

Thou didst
call Judas
Thy friend ;
how sweet
will be Thy
speech to
Thy true
friends in
Heaven !

(4)

Swete Ihesu, how myght thou soo
Calle thi freende so felle a fo ?
Bot, sithen þou spaak so louely
To hym þat was þine enemy,

15

(5)

How swete shal þi speche be
To them þat hertly louen the
Whan they in heuene with þe shul duelle
Forsothe þer may no tonge telle.

20

(6)

F. 1b.

Write in my
heart how
Thou wert
tried and
condemned ;

Write how þow were bounden sore
And drawen forth Pylat byfore,
How swetely þou answerde þoo
To hym þat was thi felle foo.

(7)

Write how þat fals enquest
Cried ay with-outen rest :
“ Hong hym on the roode tree,
For he wil kyng of Iewes be.”

25

(8)

Write vpon myne hert[e] booke
Thy fayre and thi rewely looke,
For schame of ther hydouse crye
þat walden of þe haue no mercy.

30

(9)

How Thou
barest Thy
Cross ;

Write, whanne þe crosse was forth broght,
And þe nayles of yren wroght,
How þow began to chyuer and quake,
Thi hert was woo if þou nougt spaak.

35

(10)

Write how douneward þou can loke
Whan Iewes to þe þe crosse betook ;
Thow bare it forth *with* rewly chere,
The teres ran doune by thy lere.

40

(11)

F. 2.

How Thou
wert nailed
to the Cross ;

Ihesu, write in my hert depe
How þat þow began to wepe
Whan pi baak to þe rode was [b]lent,
With rugged nayles thi handes rent.

(12)

Write þe strokes of hameres stoute,
With þe bloode rennyng al aboute,
How the nayles stynten at the boone
Whan thow were ful woo-bygone.

45

(13)

Ihesu, write ȝit in myne hert
 How bloode oute of pi woundes stert ; 50
 And with pi blood write thow so oft
 In myne hert to hit be soft.

(14)

Ihesu, pat art so mykel of myght,
 Write in myne hert pat reful syght,
 To loke on thi moder fre 55
 Whan pou were honged on roode tre.
 Of Thy grief
 in looking
 on Thy
 Mother ;

(15)

Write thi swete modres woo
 Whan sche sawe [the] to deeth[e] goo ;
 I-wys if I write al my lyue
 I schuld neuer here woo dyscryue ; 60
 In myne hert ay mote hit be,
 That harde knotty roode-tre,—
 F. 2b.
 And of all
 the attri-
 butes of Thy
 Passion.

(16)

The nayles and the spere also
 That thow were with to deth[e] doo,
 The croune and pe scourges grete 65
 That thow was with so sore bete,

(17)

Thi wepyng and thi woundes wyde,
 The bloode pat ran down by pi syde,
 The schame and scorne and grete dispite,
 The spatil pat foulid pi face white, 70

(18)

The eysell and pe bettir galle,
 And other of thi peynes alle ;
 For, whiles I haue them in my thought,
 The deuyl, I hope, sal dere me nought.

(19)

Ihesu, write þus, pat I may knowe 75
 How mykel loue to the I owe,
 For, if þat I wil from the fle,
 Thow folowest ay to saue me.
 Grant me to
 know what
 Thou hast
 done for me,
 and how I
 should love
 Thee.

(20)

F. 3. Ihesu, whan I thenk on the,
How pou was bounden for loue of me, 80
Wele ought I to wepe þat stounde
þat pow so sore for me was bounde.

(21)

Bot thow þat bare vpon thin handes
For my synnes so bytter bandes,
With loue bondes bynde thow so me 85
þat I neuer depart from the.

(22)

Be with me at my death. Ihesu, þat was with loue so bounde,
þat suffred for me dedes wounde,
At my dying visite me, 90
And make the feend away to fle.

(23)

Teach me to love Thee above all transitory good. Ihesu, make me glad to be
Symple and poure for loue of the,
And lat me neuer for more ne lasse
Loue good to mykil þat sone sal passe.

(24)

Ihesu, þat art kyng of lyfe, 95
Teeche my soule, þat is thi wyfe,
To loue best no thing in londe
Bot the, Ihesu, here dere housebonde.

(25)

F. 3b. For othir joye and othir blys,
Wo and sorow forsothe it is, 100
And lastis but a litil while,
Mannes soule for to bygyle.

(26)

Let me re-joyce to suffer for Thee. Lat me fele what ioye it be
To suffre woo for loue of the, 105
How myry it is for the to wepe,
How soft in harde clothes to slepe.

98. MS. adds: For othir blys and othir bewte
Is bot foule and sorow to se.

(27)

Lat now loue his bowe bende
 And loue-arowes to my hert sende,
 That they peers[e] to the rote,
 For swilk woundes schuld be my bote. 110

(28)

When I am lowe for thi loue,
 Than am I moost at myne aboue,
 Fastyng is feest, mornyng is blys,
 For thi loue pouert is ryches ;

(29)

The hard heyre schuld be more of pryse 115
 þanne soft sylk or pelour or byse,
 Defaute for thy loue is plente,
 And fleschely lust ful loth schuld be.

(30)

Whanne I am with woo bystad, F. 4.
 For thi loue thanne am I glad ; 120
 To suffre scornes and greet dispite
 For loue of the is my delyte.

(31)

Ihesu, make me on nyght to wake
 And in my thought thi name to take,
 And, whethir the nyght be schort or longe, 125
 Of the, Ihesu, ay be my song,

May I think
 of Thee in
 the night,
 and draw
 Thee into
 my heart by
 the chain of
 prayer.

(32)

And this preyer a cheyn[e] be
 To drawe the down of thi see,
 That thow may make þe a duellyng
 At myn hert at thi lykyng. 130

(33)

Ihesu, I pray, forsake nought me
 Gyf I of synne gylty be,
 For to þat theef þat hongre the by
 Redily þow gaue hym þi mercy.

Thou Who
 forgavest
 the penitent
 thief, for-
 sake me not
 when I fall
 into sin.

(34)

Ihesu, þat greet curtasye 135
 Maketh me bolde on the to crye,
 For wele I woot with-outen drede
 Thi mercy is more þanne my mysdede.

(35)

F. 4b. Ihesu, þat art soo leue and dere,
 Here and spedde this poure preyer ; 140
 Thou Who didst not forsake St.
 Paul, though he never prayed to
 Thee, For Paule, tha[t] was so fell and woode
 To spille Cristen mennes blode,
 To the wolde he no preyer make,
 And ȝit thow wolde hym nought forsake.

(36)

Be with me Thanne may þow noght forsake me, 145
 when I die, Sithen þat I preye thus to the ;
 that I may live with At my dying I hoope i-wys
 Thee. Of thy presence shal I not mys.

(37)

Ihesu, make me thanne to ryse
 Fro deeth to lyue on swiche wyse 150
 Os thow roos on Estre Day,
 In joye and blys to lyue for ay. Amen.

II

[A PRAYER TO THE BLESSED VIRGIN]

Hail, Mary,
 Queen of
 Heaue[n].

F. 5.

Hear me in
 my wretched-
 edness.

HAyle, bote of bale, blissed Qwene !
 To sight so semely is noon sene ;
 Lady of aungels, qwene of heuen,
 Emprice of helle is þat I [n]eue[n].
 Haile Mary, modir of grete mercy,
 To the with hart I calle and cry,
 On hast thow here þis wrecched thing
 That maketh to the this pure pra[i]yng ;

5

For sere thynges me hath vmset, That prey to the me wille lett ;	10	
For in erthe, in welthe and woo, Thow haue[s] pi freende and I my foo, þow art syker and I am in drede ; Too deeth my synnes wil me lede, And saith me it is no bote	15	My sins tempt me to despair,
Though I falle the too foote. If I myne eghen vn-to the cast, Ther-agayne my synnes er faast, And saith me pat I doo nought ryght, For I wretled the with my sight Whanne I behelde wantonnes And sett my thought o[n] wykkednesse. How schal I thanne be so boolde The with myne eghen to be-holde, That haue the wretled wrangly,—	20	I have sin- ned with my sight ;
How schal I of the gete mercy ? A ! Lady, what schal I doo If I dar nought loke the too, Or how schal I on the eghen caste That I wote to the haue trespass ?	25	F. 5 b.
Thus my synnes will me feer For sight that I may nought for-bere ; But here-agayne I wend to say That the, Lady, loue I ay ; And, how soo I me mys-bare,	30	How dare I look to thee ?
On the my troost was euer-mare. But sone come it in-to my thought That this answeere awayleth nought, For Ihesu thi sone hateth al synne And alle the folyes that men lyf inne.	35	I might answer that, however I sinned, I have ever trusted in thee ;
For-why our synne that we nought leue, It is no drede that we hym greue. Lady, who greueth hym and payith the ? How schul his fomen on the see ? For they greue hym so rightwisly,	40	But that I remember that thy Son hateth all sin. Who can grieve Him, and yet be acceptable to thee ? F. 6.
And thow louyst hym so tenderly.	45	

- Whenne he is wrothe þou art nought blythe,
 Allas, allas, that hard syth !
 That may I say, allas, allas,
 For now is warre thanne ere was. 50
- If ye both be
 against me,
 who can help
 me? Lady, I haue grened yow bothe,
 And that vnto myne owen skathe.
 Lady, who schal halde me fro peyne
 If [3]e too halde me agayne?
 If [3]e wil me saue, borowed I be, 55
 And if [3]e wil nought, may non help me.
- Wo to you,
 my sins; ye
 haue de-
 ceived me.
 First ye
 seemed
 small, now
 ye are great. A ! synnes, synnes, wo yow be,
 For fouly haue [3]e gyled me;
 For soo ye reft me skilwys syght,
 Whenne I yow wrought ye semed light, 60
 But whenne I w[eie]de my trespas,
 Neuer no leede so heuy was.
 Wele I wote I was a fonne
- F. 6 b. Whenne I troosted yow vpon.
 For þat I ere loghe, now I grete ; 65
 Allas, I wrought yow euer yette !
 First were ye soft, and now ye prik ;
 A, wist I nought ye were soo wyk !
 First were ye stille, now are ye hye ;
 First ye glo[per]ed, now ye wrye. 70
- Ye haue de-
 prived me of
 my friends. My frendes haue ye made my foon ;
 To whom for help may I goon ?
 Me schames to loke vp-on brade,
 And haue wrechid synnes made.
- Not in sight
 alone haue I
 sinned, but
 in all my
 other senses. Wher-to for syght schuld me schame ? 75
 I haue no lym with-uten blame.
 I wolde be blynde as any stane,
 Soo þat othir synnes hade I nane ;
 But with my handes I haue done ille,
 With mouthe synned agayne skille, 80
 With heryng lyked my wantonnes
 And hirked sone to here goodnesse ;
 In hert haue I halden pryde
- F. 7. Night and day many a tyde ;

On fleshly lykyng haue I thought,	85	
Of couatyse qwynt am I nought,		
My feete to ille haue gane, I knowe,		
And vn-to goodnesse been ful slawe ;		
Dauid worde haue I vptane,		
pat says, " In my flessch is heel nane."	90	
A ! Marye qwene, of wymen floure,		Thou art sin-
Cristes modir, Goddes boure,		less ; how
Neuer noo synne in the was ;		dare I ap-
What may I praye the for my trespas ?		proach thee,
Alle thing pat I knawe in me	95	who am ut-
Is welatesom to thi sone and to the ;		terly defiled ?
My handes ar lothe, my mouthe is filde,		
My wikked hert hath ben to wyld,		
Alle thing pat I pere-of [t]elle		
Is filed of pat foule welle.	100	
Lady, whethir is better I hald me stille,		
Or with my mouthe speke the vn-tille ?		
Or what wille pow amendes take		
For my sinnes grete and blake ?		F. 7b.
Hert, if thou thi peril wist,	105	Heart of
It were no wondir if pou woldist brest.		mine, why
What goodnesse fyndist pou in synne,		didst thou
That thou lyked soo ther-inne ?		rejoice in
Thow hast fordone thin owen state		sin ?
And take to helle the euen gate,	110	
Thow hast wrethed Ihesu and swete Mary ;		Thou hast
Therfore the aght to be sory,		angered
For to alle in heuene art thou lothe		Jesus and
Whiles thoo too ar with the wrothe,		Mary ; who
Dar noon schewe the lightsom mode	115	will show
Whiles thei be wrothe pat be so good.		thee friend-
Hardely synnes haue sorowful eendes,		ship ?
pat maken a man lese swich too frendes,		
For more likyng is on hem to se		
Than a thousand wynter in synne to be.	120	
Hert of ston, wilt thou nought melt ?		
For sorow me thyнк the aght to swelt ;		

- To the blys of heuen ther the neuer aghttil
 Bot Ihesu and Mary wil with the saghtil.
 F. 8. Thou canst not gaine
 Thou art a tree that brings not forth good fruit; thou wilt be cast into hell.
 Dry hert, thow haues hard telle 125
 How Crist says in his gospell
 Ilk a tre pat on rote stode
 And brought forth no fruyt gode
 Shal be hewen down at the laste,
 And in the fyre to brenne it schal be cast. 130
 A! wrecched hert, fyre bronde,
 How longe on rote wenist thow to stonde?
 Thi fruyte is roten and baysk for synne,
 To the fyre thow moost goo to brenne
 Bot Ihesu and Mary schewe ther goodnesse, 135
 That thow wrethed with thi wikkednesse.
 A! Ihesu, Ihesu, for thy grete vertu,
 Schew to me thow hatte Ihesu;
 Jesu, Saviour, save me from damnation.
 For that knawes olde and [3]yng,
 That Ihesu is saueour of alle thyng. 140
 Saue me therfore fro endles schame,
 For of saueour thow berest the name;
 How schal thow thin owen name tyne
 To put me wrecche to sorow and pyne?
 F. 8b. Or whi schul we the Ihesu calle 145
 If thow pare synful dampne alle?
 My synnes er gretter than me gode ware,
 Bot I wote thy mercy is wel mare.
 Warne me not, Ihesu, for my mysdede;
 Of thi mercy is me grete nede. 150
 A! Mary, whanne I began my tale
 Mary, be my help in the Day of Judgment.
 Th[e] I called bote of bale.
 To me this synful be thow bute
 Whanne I schal to p[at] aweful mute,
 To answeere of ilk dede and thought, 155
 On pat dredeful day thow fail me nought.
 Lady, Moyses in the olde lawe
 Wrote to the folk swich a sawe,
 Who-so other mannes gode may fynde,
 Thei schul nought leue it hem be-hynde, 160
 Moses commanded that he who found a thing should return it to him who had lost it.

Bot to syker stede it schal be brought,
 And gyuen agayn whan it were sought.
 But Lady, byfore Ihesu face,
 Sayde the aungel, thow hast founde grace ;
 And I haue losed grace for my trespas, 165
 Therefore to the I come pat funden it has.
 Of thi grete grace geete me a droope,
 And thool me neuer falle in wanhope.
 Lady, mankynde trowen it wele
 That thow was haylsed *with* Gabriel 170
 And glathed *with* the Holy Gaste
 When thow conceyued God of myghtes masto.
 I pray pe hartly for that grete blys
 Forgyf me that I haue don amys ;
 For the aungel taght the al holynes, 175
 And I was egged to wikkednes.
 Sithen vmthenc the pat [pou] was fayn
 When thow bare Ihesu *with*-oute payne,
 And onely had a child, as clerkes rede,
 With-uten losyng of thy maydenhede. 180
 For that ioy and blys pat thow had there,
 Haue pite of my rewful fare,
 For I brought forth wikkednesse,
 And losed al my clenness.
 Mary, who myght thy joyes telle 185
 Whanne Ihesu thi sone heryid helle
 And rose froo deeth on sonnes morne,
 That he tholed for vs beforne ?
 Lady, what blys had thow thanne,
 Whanne thi sone roos bothe God & man, 190
 F[rom] deeth pat he tholed thare,
 That thow loked on with sorow & care !
 For that grete blys I the beseke
 With worde of mouthe and hert meke,
 Reyse me fro deeth, pat ille has wrought, 195
 And bryng to Ihesu pat me dere bought.
 Lady, who may wete how pou were glad,
 Or telle with tong what ioye pou had,

F. 9.

Obtain for
me the grace
which thou
hast found
and I have
lost.

For thy Joy
when
Gabriel
greeted
thee in holi-
ness, forgive
me, who was
tempted to
wickedness.

For thy Joy
when thou
broughtest
forth thy
Son, have
pity on me,
who brought
forth
wickedness.

F. 96.

For thy Joy
when He
rose from the
dead, raise
me from
death !

For thy Joy
when He
ascended to
Heaven, let
me not sink
to Hell.

163. *Catch-word* sayde.

183. *fort crossed out after forth.*

191. MS. *for.*

- When thou sawe *with* thi bodily sight
 Thi sone stegh vp *with* his bodily myght, 200
 And sett hym on his fader right hand
 To be Lorde and God alle weldant ?
 Of joye, Lady, the vmbethyng,
 And thole me neuer to helle doun synk
 For my synnes heuy as the leede, 205
 That me wil drawe to sorow steede.
 Thou were glad, Lady, as telleth the boke,
 Whenne thi sone Ihesu to hym the vptooke ;
 F. 10. Glad thou were whanne 3e two mett,
 For thy Joy when thou wert crowned in
 Heaven, have pity on me, left in sorrow
 onearth. Abouen aungels kynde there he the sett. 210
 Whanne pow sittist coronde in heuene,
 To the I pray with mylde steuen,
 Haue pite of me in thi wel-fare,
 That left is here in sorow and care.
 For love of thy Son, have pity on me, made in
 His image. Vmthynk the, Lady, thi sone me wrought, 215
 And sithen on roode me dere bought,
 Thi sone made me to his lyknesse,
 Though I fyled me with wykkednesse.
 For loue of thi sone visage
 Haue rewthe on me, his fyled ymage ; 220
 Of synne and filthe thou make me clene,
 For merciful thou art and myghty qwene.
 If He be wroth with me, do thou reconcile us.
 If thou say, Lady, thi sone is wrothe,
 And synne to hym hath made me lothe,
 I wot wele I haue wretched hym ille, 225
 But thou may saghtil vs if pow wille.
 Schew hym pi eghen pat for hym greete
 Whenne he on rode panne payed oure deet ;
 Schew hym thi mouthe pat kissed hym swete
 F. 10b. Whanne he was 3onge and lital 3ete ; 230
 Schewe hym thi pappes for my trespas,
 That he soked whenne he 3onge was ;
 Schew hym thi handes pat handild hym soft,
 And thi armes pat hym bare oft ;
 And wele I wote saghtilde I be, 235
 If pese tokynes of loue thou schewe for me.
 If the Father be angry, Lady, 3it if it be sayde
 That the fader of heuene be myspayde

For my synnes <i>pat</i> I haue wrought		
In wil, in werk, in worde and thought,	240	pray thy Son to intercede for me.
Pray thi sone schewe hym for me		
What payne he tholed on rode tre,		
And sone I hope to gete forgyfnes		
Of my synnes more and les.		
Lady, ther is no thing <i>pat</i> me may dere,	245	
If thou aboute be me to were†.		
Alle sary hauen ioy of thi gode fame,		Thy name is joy to the sorrowful :
To them is ioye <i>pi</i> blisful name ;		
For wele is thi name made, swete Lady,		
Of M and A, R and I.	250	
M is medycyn to alle seke		
<i>pat</i> it wil pray <i>with</i> hert meke.		F. 11.
Thi medycyn, Lady, to me <i>pow</i> schewe,		M is medicine for the sick ;
For my grete sekenes wele I knowe.		
To the I <i>zelde</i> me, fayr pray[ande],	255	Grant me that medi- cine.
Lat me neuer perisshe vndir <i>pi</i> hande.		
If thou for sekenes me wil forsake,		
Wil noon to hele me vndirtake.		
A is <i>autour</i> of holynes,		A is the altar of holiness ;
Where Ihesu goodnesse offyrde is.	260	
To <i>pat</i> auter I wil my offryng make,		
If ther were any <i>pat</i> wolde it take ;		
But the auter is ryche, <i>pe</i> keper is grete,		
<i>With</i> my pore offryng wele may th[am] w[l]ete ;		
But Ihesu in the gospel boke	265	
<i>pe</i> wedow offring to <i>pe</i> most thank toke,		
Two mytes of a ferthing prys,		Like the widow in the gospel, I will offer my two mites,—my body and soul.
For <i>pe</i> maner was gode and wys.		
But, swete Lady, <i>pow</i> me nought wyte,		
I haue now a-nother myte ;	270	
†Body and soule ar mytes two,		
Omage <i>pi</i> offryng thole <i>pam</i> goo,		
And, whethir <i>pat</i> I wake or slepe,		F. 11 b.
On thise two mytes gyf <i>pow</i> kepe.		
The thred <i>lettre</i> of thy name, Lady,	275	
R, is ryuer of mercy.		R is the river of mercy ;

246. MS. werre.

264. MS. thei.

255. MS. praying.

271. MS. but body.

- My lyf and hele is al in waght
 But of pat water I haue a draght.
 Lady, wha[m]le wil pow mercy bede,
 If thei pat pray þe may not spede ; 280
 Or, if þe wille of mercy be any tyme dry,
 Who to þe for mercy wil any tyme cry ?
- Grant me to
 drink of it. þerfore, Lady, schewe thi godenes,
 Lat me not in þis thriste goo dryngles.
- I is for
 Justice ; I, Lady, is þe ferthe *lettre*, I wote ; 285
 pat wele acordes vnto pi state ;
 For als iustice of lyueraunce we þe calle,
 pat God hath sett to help vs alle.
 pi commission is trewe and large,
- Grant me a
 merciful
 judgment. þerfore to me be schelde and targe, 290
 And thole neuer dome passe me agayn,
 Bot saue me euer fro endles payn.
 Lady, I am fayn pat þow fares wele ;
- F. 12. Haue reuth of my wo pat I sore fele ;
 And a thyng, I pray þe, to hert þow take, 295
 pat Ion pi cosyn in his book spake :
 He says, " Who-so haues þe worldes gode,
 And to þe nedful noght turnes his mode,
 Of hym pat can I not telle
 How charite in hym schalle dwelle." 300
- If thou suc-
 cour not me,
 how can
 charity be in
 thee? A, Lady, what blys has þow and wel-fare !
 What sorow haue I and whatkyn care !
 How schuld charite in the be
 3if þow haue no-kyn reuthe of me ?
 Lady, comly qwene of hey state, 305
 þis begger mesil crieth at thi 3ate ;
 Sende to me some almes dede,
 Or elles I perische in sorow and nede.
- Thy Son is
 our Brother,
 thou art our
 sister. Lady, þow art called my sister in þe book,
 pi sone oure brother pat oure kynde took, 310
 Brothir and sister, I can na mare,
 But bryng me oute of my [mys]fare,
 And, if 3e brothirhede wil me warne,
 Help me als a godesluf-barne.
- But if ye re-
 fuse me as a
 true brother,
 yet help me
 as a bastard.

A, Lady, graunt me my bone,	315	F. 12b.
For his loue pat made bothe sone and mone,		Forthy Son's
pat alle pat wil pis lere or rede		sake, grant
pow be per help at her moost nede,		thy help to
And forgyf hem pat haues done mys,		all who read
And bryng vs alle to pi sone blys. Amen.	320	or learn this
		hymn.

III

[HYMN TO ST. JOHN THE BAPTIST.]

(1)

B lissed be thou, Baptist, borne & forth broght		Blessed be
Of a byrde baran, bales to bete.		thou, St.
Gabriel ful godely to thi fader soght,		John Bap-
And seid to pat semely sawes ful swete.		tist, born
"pi wyf schal conceyue a child, doute pe nought,"	5	through a
Thorgh pe grace of grete God <i>pus</i> he gan hym grete,		miracle!
"His name schal be calde Ion, take it in thoght;		
Many men in his birth <i>with</i> myrthe schul mete."		
With myrthe to mete,		
To the soule sete,	10	
Nedeful to neuen,		
When we away wende		F. 13.
p[er] we schal long lende,		
He bring vs to heuen.		

(2)

Blissed be <i>pou</i> , Baptist, most witty in wone.	15	None save
Was neuer wight in pis worlde more worthi in wede,		Christ was
Ne neuer body better of blode ne of bone,		ever greater
But Crist pat for vs his blode wolde blede;		than thou;
Ne neuer non gretter on ground myght gone,		be thou our
Ne no man markyd on molde more myghty in mede.	20	protection!
pow art stalworth in stowre & stedfast als stone;		
Stande stilly <i>with</i> vs and neghe vs at nede.		
[pow] neghe vs at nede,		
And make vs at spede		

13. MS. *pat*.22. MS. and *crossed out before at*.23. MS. *3e*.

Of God to gete grace.
 He bring vs to þat blys
 þer myrthes non mys,
 Before his owen face.

25

(3)

At thy birth,
 when thy
 kinsmen
 came to-
 gether, thy
 father wrote
 that thy
 name should
 be John.

Blissed be þow, Baptist; whan þou were borne bare
 Of þat buxum body þat þow with-in bredde, 30
 When þou were comen to þis world & combrid with care
 For sorow and for synne þat men were in stede,
 For [gamen] to-gedir þei busked hem ful þare,
 Ful many [burnes] aboute þe þare þ[ei] w[ere] sprede,
 Cosyns kyde of þi kyn, þat wist of þi fare, 35
 As þe lawe was in land þider were þei lede.

F. 13 b.

As thei toke to rede
 When þei gan hem lede,
 þai fraynd [a] no[m]e
 [þe] child for t[o] calle; 40
 He wrote to þem alle,
 "His name is callid Ioon."

(4)

When our
 Lady visited
 thy mother,
 she receiued
 thee when
 thou wert
 born.

Blissed be þou, Baptist, roser of ryght.
 When þat me[us]keful Mary with pi moder mett,
 & sche had conceyued Crist þat [maste] is tof myght, 45
 þat swete ful semely here saues sche sett.
 Sche kist here cosyn pertely a-plight,
 & thorgh þe grace of here sone ful godely here grett.
 Pere sche cawte in clothes þat ilk swete wight,
 þat loudit to Ihesu with-uten any lett. 50

With-uten any leet,
 Men said, or thei mett,
 [þo] f[o]des [vn]-borne.
 God kepe vs with wyn
 And saue vs fro synne 55
 þat we be noght lorne.

34. MS. þam was. 39. MS. o none.
 40. MS. A child forth þei calle. 45. MS. þat is ful.
 53. MS. oure fadres be borne.

(5)

Blissed be pou, Baptist, I grete þe *with* good,
 Al holy my hert þow hast in þi ho[l]de,
 þow forgoher of Crist þat restid on rood,
 Bothe in wele and in wo þou wroght as he wolde. 60
 þat messenger þat tolde Mary *with* ful mylde mode
 þat Goddes Sone wolde be bourn of þat body bolde,
 þ[at] aungel schewed þanne in þat stede *per* þei bothe
 stode,

Thou wert
 Christ's fore-
 runner; the
 angel of the
 Annunci-
 ation proph-
 esied to thy
 father of thy
 birth.

F. 14.

& broght worde of þat bright, & trewly þanne tolde.
 Trewly he tolde 65
 To þi fader many folde,
 And neuend [a] no[m]e.
 For he wolde þe aungel noght leue
 Ful sore it gan hym greue,
 He stode doumbe as ston. 70

(6)

Blissed be pou, Baptist, to many folk a frende,
 Oure iewel of ioy iugged be lawe,
 Faythful in frestyng, oure foos fro vs fende,
 Solace to the sory, s[e]kir in thy sawe;
 S[aghtyng] to synful, socour þow sende 75
 At þe dredeful day whenne † bemes schul blowe,
 þou þat mylde Mary helde in hir h[e]nde
 First whan þou were born, as clerkes wele knowe.
 As clerkes wele knowe,
 þi fader in a throwe 80
 [A poyntil] hade he hent;
 Thorgh myracle of þi birthe,
 In þat tyme of myrth
 His speche was hym sent.

Thou, at
 whose birth
 Zacharias
 received his
 speech, help
 us at the
 last day!

(7)

Blissed be thou, Baptist, so ware & so wys. 85
 In wode and in wildirnesse was þi wonyng;

F. 14 b.

58. MS. honde.

63. MS. pi.

67. MS. on one.

74. MS. sokir.

75. MS. serteyn.

76. MS. whennes.

77. MS. honde.

In the desert
thou didst
refuse soft
raiment and
rich food.

Neythir purpil ne palle ne pelle[s] of price,
But of camel skyn þow toke þi clothyng.
Hawes þow [hente] and rotes of þe ryse
With borion-and bere in the blomying,
Hony comes [for] ryche mete,—wanted þe þis ;
Folk louely þou lerned vn-to þi lykyng.

90

Vn-to þi lykyng,
Watir drynkyng,
[þou] toke it in thoght ;
Sydir ne wyne,
Were it neuer so fyne,
þou neghed it noght.

95

(8)

When thou
didst baptise
Jesus, the
Holy Ghost
appeared as
a dove.

Blissed be þow, Baptist, bothe fer and nere,
Dwellyng in deserte with ful gode wille ;
þow baptist Ihesu with-outen any were
In þe flume Iordan, þe faith to fulfille.
F[ro] þe incarnacion † the thre[tte]the zere,
As fel on þe twelft day, he peryd [þe tille] ;
† þe Holy Gost of heuene he come to þe þere,
And as a dowfe on þe he satt panne ful stille.

100

He sat on þe ful stille,
As it was his wille ;

105

F. 15.

A voyce sayde in haast,
“ þis is my child
Bothe meke and mylde,
In whom me liketh moost.”

110

(9)

Because of
thy rebuke
to Herod,
Herodias
caused her
daughter to
ask for thy
head, and he
granted it.

Blissed be þou, Baptist, for thi prechyng,
þow profet apertely þe poyntes of pees ;
To Herode and Herodias his dere derlyng
Resones and right þow rekynde on ryse.
þou sayd ful scharply in þi sayyng,
And stode stedefastly & thoght not to sese,

115

89. MS. toke.

91. MS. and.

95. MS. he ; t has been crased after it.

103. MS. for, of the thred zere.

105. MS. vn to þe.

He led hym not lawfully in his likyng
 For Philip his brothir wyf þat he to hym chese. 120
 þe wyf þat he chese,
 Sittyng on deyse,
 Gretly gan hy[r] greue.
 Sche made hir doghter *craue*
 þi heued for to haue, 125
 And Herod g[rau]nt hy[r] leue.

(10)

Blissed be þow, Baptist, þi name is ful worthy,
 It betokenith Goddes *grace* as clerkes vs [c]lere,
 And o[n] many moo maners men may it discry,
 Who so wil lufly listen and [l]ere. 130
 Baptist for baptim, so saith þe story,
 Of þat worthy wight þat hath no pere;
 Prophet and aungel [þow] may be callyd holy,
 And lantern of light þat seyneth ful clere.
 þow þat schinest so clere, 135
 Goddess darlyng so dere,
 As we in bokes rede,
 Seint Ion þe Baptist,
 Prey for vs to Crist
 þat heuen be oure mede. 140

Thy name
means grace,
pray for us
that we may
win heaven!

F. 15 b.

IV.

[THE SEVEN PENITENTIAL PSALMS]

(1)

[To Goddis worschipe, þat dere us bouzte,
 To whom we owen to make oure mone
 Of alle þe synnes þat we haue wrouzte
 In zouþe, in elde, many oone;
 In þese psalmys þei ben þoruþ souzt,
 In schame of alle oure goostli foon,
 And in to Englische þei ben brouzt,
 For synne in man to be fordon.]

To the glory
of God these
Psalms were
written
against the
Seven Dead-
ly Sins, and
are here put
into English.

5

123. MS. hym.

126. MS. *gurant* hym.

127. Baptist: p *written above*.

129. MS. of.

130. MS. bere.

133. MS. he.

1-8. *Supplied from D.*

(2)

Domine, ne in furore tuo arguas me, *neque* in ira tua corripas me.

Lord, visit
me not with
Thine anger;
I acknow-
ledge my
sin, and
fear Thy
vengeance.

Lord, in þi angir vptake me noght,
In thy wreth blame þow not me ; 10
For, if my soule be through soght,
In many a synne my-self I see ;
And drede rennith in my thoght
þat thow wil a-wreked be ;
But, Lorde, [thow] haast me dere boght, 15
Spare a while til I be fre.

(3)

F. 16.

Have mercy
on me, for I
am weak ;
save me
when I come
to die !

Miserere mei, Domine, *quoniam* infirmus sum ; sana
| me, Domine, *quoniam* conturbata sunt omnia ossa mea.

Mercy, Lord, for I am seke ;
Heele me, for bresid be my bones ;
My fleesch is freel, my soule [hath] eke 20
Ful grete mister to make mones.
But, when my cors is cast in creke
And depe doluen vndir stones,
Ihesu mercyable and meke,
Lese noght þat thow boghtist ones.

(4)

Et anima mea turbata est ualde ; set tu, Domine,
usquequo ?

My soul is
grieved ; I
sin against
Thee ever,
and my sole
hope is in
Thy mercy.

And my soule is disturblid sore ; 25
But, Lord, how longe schal it be so ?
If I do synnes more and more,
Thanne me must suffir peynes moo.
[I] lede a lyfe agayn thy lore
So wrecchidly þat me is woo ; 30
But thy mercy may me restore,
Ther is no help whanne it is goo.

15. So K.; MS. but.

19. So K.

29. So K.; MS. and.

(5)

Conuertere, Domine, et eripe animam meam ; saluum
me fac propter misericordiam [tu]am.

Turne þe, Lord, my soule oute wyne,
Make me saffe for thy mercy ;
For fowle *with* fethir ne fych *with* fynne
Is noon vnstedfaster þanne I.

35

Save thou
my soul, for
no creature
is weaker
than I.
F. 16 b.

Whan I thenk what is me *with*-inne,
My consciens maketh a careful cry ;
Therefore thy pytee, Lord, vnpyenne,
That I may mende me ther-by.

40

(6)

Quoniam non est in morte qui memor sit tui. In
inferno autem quis confitebitur tibi ?

For in deeth is noon þat the thenkith on ;
Who schal knowlech to the in helle ?
Whan bodyes stynke[n] vnder stone,
Where soules been no man can telle ;
Therefore, Ihesu, thow felle oure foon,
That al day on vs [y]elpe and [y]helle,
And graunt vs, or we hennes goon,
þat we be waschen in mercy welle.

45

Destroy
Thou our
enemies, and
grant us
mercy ere we
die, for in
death there
is no remain-
brance of
Thee.

(7)

Laboraui in gemitu meo ; lauabo per singulas noctes
lectum meum ; lacrimis meis stratum meum rigabo.

I haue trauaylid in my waylyng ;
My bedde schal I wasch euery nyght,
And *with* þe terys of my wepyng
My bedde-straw water, as it is right.
Synne is cause of my mornynge,
I fele me feynt in goostly [f]ight ;
Therefore I wepe and water wryngge,
As I wele owe and euery wight.

50

I lament my
sins, as I
well may.

F. 17.

55

33. MS. meam.
52. *Catch-word* synne,

46. MS. þelpe, þhelle.
54. So K.; MS. sight.

(8)

Turbatus est a furore oculus meus; inueteraui inter
omnes inimicos meos.

I have
grieved God,
and cry for
mercy.

Myne eghe † for angir disturblid is,
I eeldid myne enemys amonge;
Wele I wote I haue doo mys
And greuyd God with werkes wrong;
And euer when I think on this
I crye on Criste with steuen strong,
And say, "[Lord Ihesu], kyng of blys,
To thy mercy me vndirfonge!"

60

(9)

Discedite a me omnes qui operamini iniquitatem,
quoniam exaudiuit Dominus uocem fletus mei.

Let wrong-
doers depart
from me; I
betake my-
self to God.

Ye þat doon wrong, gooth fro me alle,
For God my wepyng voys hath herde.
To his fote fayn wil I falle,
And be chastied with his ȝerde.

65

F. 17 b.

Now, curteys Kyng, to the I calle,
Be noght vengeable, put vp thy swerde!
In heuen when thou holdist halle,
Lat me noght be ther-oute sperde!

70

(10)

Exaudiuit Dominus deprecationem meam; Dominus
oracionem meam suscepit.

The Lord has
heard my
prayer, by
the might of
His Passion
may we be
saved!

Oure Lord hath herkenyd my preyer
And receyuid my oryson;
Therefore I hope to haue here
Some p[ro]fit of his passion.
He sweet[te] blood and water clere,
For betyng was his body broune;
Thow that boghtist man soo dere,
Lat neuer feend drawe vs [a]doun!

75

80

57. So K.; MS. eghen.
76. So K.; MS. part.

63. So K.; MS. Ihesu lord.
80. So K.

(11)

Erubescant, & conturbentur [vehementer] omnes inimici mei; conuertantur, & erubescant ualde uelociter.

Sore a-stonyd and a-schamyd

Worth alle they *pat* myn enemys be!

Turnyd and with schame a-tamyd

Right sone be they, *pat* I may see!

The world, the feend, the flesch [be] namyd 85

Ayens man-kynde enemys three;

That I be noght thorgh hem defamyd,

Derworth Lord, I pray to the. Amen.

May my
enemies be
dismayed;
let not the
world, the
devil, or the
flesh scathe
me!

F. 18.

(12)

BEati quorum remisse sunt iniquitates, & quorum tecta sunt peccata.

Blissed be thei whos werkes wrong

Be forgiuen and synnes hydde, 90

For [thei] *pat* God hath vndirfong

In heuen blys ben couth and kydde;

But thei *pat* ben in lustes long,

And doon no better than beest or bridde,

Thei may be sekir of stormes strong; 95

Thoo wrecches are ful woo bytidde.

Blessed be
they whose
sins are for-
giuen; but
they who
live after the
flesh have
trouble in
store.

(13)

Beatus uir cui non imputauit Dominus peccatum, nec est in spiritu eius dolus.

Blissed be he to whom God re[tt]ith

No synne, ne hath in goost no gyle;

For at grete prys [the gode Lord] settith

The man *pat* meneth neythir wrong ne wyle. 100

Bot he *pat* conscience vnknyttith

And yeuith no force it to defyle,

Ayens hym God his wepyn whettith

To wrekyng hym a litel while.

Blessed be
he who does
no wrong,
but on him
who defiles
his consci-
ence will
God be
avenged.

F. 18 b.

91. MS. hem.

97. MS. rekkith; K. rettyt.

99. MS. god lord it.

(14)

Quoniam tacui, inueterauerunt ossa mea, dum clamarem
tota die.

I cry to Thee, Lord, for forgiveness;
for great is my need.

I heelde my pees, perfore my bones 105
Eldyd while I schuld cry al day;
I cry, and yit mooste more panne ones,
To gete forȝifnes if that I may;
I haue mister to make mones,
That haue doon many a wylde outray; 110
I cry the mercy, Kyng of Thrones,
I haue trespassed, I say not nay.

(15)

Quoniam die ac nocte grauata est super me manus tua,
conuersus sum in erumpna mea, dum configitur spina.

Thou hast afflicted me,
and sin oppresses me;
I cry for mercy.

For [b]othe by day and by nyght also
On me thy honde w[ei]s heuely,
And I am turned i[n] my woo, 115
Whiles thornes prykke[n] perlously.
Ther prykke[n] me perlously thornes two
Of synne and pyne, pis fele wele I;
And therefore, Lord, sithen it is soo,
I putt me al in thy mercy. 120

F. 19.

(16)

*Delictum meum cognitum tibi feci, & iniusticiam meam
non abscondi.*

I acknowledge my sin, and
trust in the power of
Thy Passion.

My gylt haue I made to þe knowen,
I haue noght hydde fro the my wrong;
In shrift shal I be alle a-knowen
Alle my mysdede, and morne among.
For certys, Lord, we trist and trowen 125
The welle of grace with stremys strong
Oute of thy faire flesh gan flowen,
When blood oute of thy hert[e] sprong.

113. MS. lothe. 114. So K.; MS. was. 115. So K.; MS. I.
116, 117. MS. prykked; K. pikkeþ, prickith.
121. myght crossed out after my.

(17)

Dixi: Confitebor aduersum me in-iusticiam meam
Domino; & tu remisisti impietatem peccati mei.

"To God I schal," I seide, "knowlech
Agayns my-self my wrong *wit*-inne," 130
And thow, Lord, as louely lech,
Forg[a]f the trespas of my synne.
Panne spedith it noght to spare speche,
To cry on Crist wil I not blynne
That he ne take on me no wreche 135
For wordes ne werkes *pat* I begynne.

I said: "I
will confessa
to Christ,"
and He for-
gave me.

F. 19 b.

(18)

Pro hac orabit ad te omnis sanctus in tempore oportuno.

Therefore byseke schal euery seynt
In tyme *pat* [is *per*-to] conable;
For *pei* be trewe & I am ateynt,
Thei ben stedfast and I am vnstable. 140
Ther frenschip fonde I neuer feynt;
Thanne wil I pray, as thei ben able,
That thei wille mouthe my compleynt
To God *pat* is so merciabile.

I will call
upon the
saints to be
my spokes-
men, for
they are
faithful.

(19)

Verunptamen in diluuio aquarum multarum, ad eum
non approximabunt.

Bot in the floode of waters fele 145
To hym schal [thei] noght neghe nere,
Them nedith noght *pat* ben in wele
The water *pat* [vs wasches] here;
Bot we that alle day fro hym stele,
And wrath[en] hym that hath no pere, 150
If he wil vs fro harmes hele,
Vs nedith to [w]epe water clere.

The saints
have no need
of tears, but
we must
weep for
our sins.
F. 20.

132. MS. forgyf.

133. So K.; MS. *pere* is so.

146. So K.

148. So K.; MS. wasches vs.

152. So K.; MS. kepe.

(20)

Tu es refugium meum a tribulacione que circumdedit
me; exultacio mea, erue me a circumd[antibus me].

Thou art my
refuge, de-
liver me
from the
fiends!

Thow art my refute in my wo
That hath envyyrounde me aboute;
[Mi ioye, delyvere me of thoo 155
That me bielippyn al aboute!]
The feendes fleeen to and fro
To dampne me, this is no dowte;
But, Lord, when I schal hennys goo,
Kepe me fro that rewly rowte! 160

(21)

Intellectum tibi dabo, & instruam te in uia hac qua
gradieris; firmabo super te oculos [meos].

I, thy God,
will teach
thee; re-
member Me,
and keep
thyself from
deadly sin!

Vndirstondyng I shal the sende,
And I schal teche the with-alle,
And, in the way that thou schalt wende,
On the myn eghen festyn I schal.
I am thy God, haue me in mynde, 165
I made the fre there thow were thralle;
That no dedely synne the schende,
Lat witte and wisdom be thi walle.

F. 20 b.

(22)

Nolite fieri sicut equus & mulus, quibus non est
intellectus.

Be not fool-
ish, like
dumbbeasts,
remember
that death
must come!

Ne farith noght as mule or hoors,
In whiche noon vndirstondyng is; 170
For so fare thei that zyuen no foors
If they doo neuer soo mykil mys.
Thenk that thy corruptible coors
Is noght but wormes mete i-wys;
Therefore in myrth haue thow remoors, 175
And euer among thenk wele on this.

155-6. So K.

170. MS. be crossed out after whiche.

(23)

In chamo & freno maxillas eorum constringe, qui non
approximant ad te.

In bernacle or bridell thow constreyne

[The] chekes of hem þat neghes þe noht!

For certys, Lord, bot thow refreyne,

We schul do synne in euery thocht.

180

The world is noht but synne and peyne

And wrecchednesse þat men han wrought;

F. 21

Of this meschief I me compleyne

To Ihesu that hath me dere boght.

If thou con-
strain us
not, we sin
continually.

(24)

Multi flagella peccatoris; sperantem autem in Domino
misericordia circumdabit.

Manyon is þe sadde betyng

185

That to the synful schal be-tyde,

Bot he that is in God trostyng

Shal mercy kepe on euery syde;

Whan wrecches schul ther hondes wryng,

That were so ful of pompe and pryde,

190

Than schul the sauýd soules synge

For blys that they schul in abyde.

Those that
trust in God
shall be
saved, but
sinners shall
suffer sorely.

(25)

Letamini in Domino, & exultate, iusti; & gloriamini,
omnes recti corde.

In oure Lord be mery and gladde,

þe that of ryghtful hert[e] be,

For he þat was on the rode spradde

195

Now sitteth in his fadres see.

In sight of hym schul we be [c]ladde

As aungels that bee † bright [of] blee;

F. 21 b.

Ihesu, graunt vs to be ladde †

So that we may that sight[e] see! Amen.

200

Rejoice we
in our as-
cended Lord,
and pray
that we may
cometo Him!

178. So K.; MS. of.

197. MS. gladde.

198. MS. in bright; K. brith of.

199. So K.; MS. gladde.

(26)

Domine, ne in furore tuo arguas me, neque in ira tua corripas me.

Lord, be not
angry with
me; I have
sinned, and
fear Thy
judgment.

Lord, blame me nought when thou art wrothe,

Vptake me nought in thy hastynesse,

If I haue lyued as the is lothe,

Vnkynde azeins thy kyndenesse.

For wanton worde and ydel othe

205

And many a werk of wyckednesse,

I drede thy dome azeins me goth

Bot grace go † with rightfulnessse.

(27)

Quoniam sagitte tue infixæ sunt michi, et confirmasti super me manum tuam.

Thou hast
stricken me,
and I am
made weak;
but do Thou
strengthen
me again!

For thin arowes ben in me pight,

Thow hast seet fast on me thin honde;

210

And, as man with-oute myght,

I wexe weyk as is the wonde.

Bot, Lord, meyntyn thou thi right,

F. 22.

Supporte thi man that may not stonde,

And comfort thou thi febil knyght

215

That fer is flemyd oute of thy lond.

(28)

Non est sanitas in carne mea, a facie ire tue; non est pax ossibus meis, a facie peccatorum meorum.

My sins
afflict me;
in Thy grace
alone is
help.

For in my flesche ther is no hele

In presence of thi w[re]th[l]i face,

To my bones is pees ne wele

For synnes that me thus deface.

220

Therefore, when deth schal with me dele,

I se no help, Lorde, bot thi grace;

My wyld[e] will, my wittes frele

Eencombe me when I trespace.

208. So K.; MS. goth.

218. MS. worthi.

(29)

*Quoniam iniquitates mee supergressæ sunt caput meum,
sicut onus [graue] grauante [sunt super me].*

For now aboue my heued ere growen

225

My sins oppress me; I
fear Thy
wrath, but
trust to Thy
mercy.

The werkes of my wykkednesse,

And vp-on me synnes be throwen

As birdeyn of grete heuynesse.

I may me no[whe]r now bestowen

To hyde me fro thy hastynesse;

230

F. 22 b.

Neuertheles ȝit, as we trowen,

Thi mercy passeth rightwisnesse.

(30)

*Putruerunt & corrupte sunt cicatrices mee, a facie
insipiencie † mee.*

Now be my woundes roten and rank

Before the face of my foly,

And, sithen I [fir]st in synne sank,

235

Can I noght bot mercy cry.

Now, Crist pat reysed hym pat stank,

The brothir of Marthe and [of] Mary,

So bryng me fro this brery bank

To heuen blys aboue the sky.

240

My sin is as
a sore dis-
ease; Lord,
who didst
raise Laz-
arus from
corruption,
bring me to
Heaven!

(31)

*Miser factus sum & curuatus sum usque in finem; tota
die contristatus ingrediebar.*

I wexe a wrecche in-to the last ende,

Croked and careful yede al day;

Myrth may noon come in my mynde

When I thenk on my longe way.

I wote welc I mote hennys wende,

245

Bot whedir and when I can not say;

Therfore my boxom bakke I bende

That Crist me kepe, for he best may.

The thought
of death op-
presses me,
but I pray
to Christ.

F. 23.

229. So K.; MS. nothir.

235. MS. last.

233. MS. insipiciencie.

238. So K.

(32)

Quoniam lumbi mei impleti sunt illusionibus, & non est sanitas in carne mea.

Help me by
Thy grace to
flee the
temptations
of the world,
the flesh,
and the
devil!

For ful of fayry be my reynes,
And in [my] flesch ther is noon helth; 250
Therfore of *grace* sende me greynes,
That I may fle all fleschly felth.
Let neuer the feende *with* [al] his traynes
Stert vpon me *with* his stelthe,
To sett on me his firy ch[e]lynes, 255
For weldyng of this worldes welthe.

(33)

Afflictus sum, & humiliatus nimis; rugiebam a gemitu cordis mei.

We suffer for
our first
parents' dis-
obedience,
and I must
also bewail
my own sins.

I was torment and made ful meke,
I rorid for waylyng of my hert;
Oure foorme fadres a [for]warde breke;
Therfore alle we be woo-bygert; 260
And I ther-to my synnes eke;
What wonder if my hert[e] smert?
Therfore thy mercy, Lord, I seke,
For I may noght thy hand astert.

F. 23 b.

(34)

Domine, ante te omne desiderium meum, & gemitus meus a te non [est] absconditus.

Let not,
Lord, my
soule be lost,
for which
Thou hast
so greatly
suffered!

Lorde, alle my desire is the byforne, 265
My sorow is noght fro the hydde;
For, if my soule schuld be forlorne,
What were I better than beest or brydde?
Therfore, Ihesu, of Iewis boorne,
God and man in erthe kydde, 270
Lat neuer that tresoure be to-toorne,
That thow were fore soo sore betyldde.

250. So K.
255. K. chaynus.

253. So K.

(35)

Cor meum conturbatum est in me ; dereliquit me uirtus mea ; & lumen oculorum meorum, & ipsum [non est mecum].

My hert in me disturblyd is,

My vertu hath forsaken me,

Myn eghen sight with me now nys,

My Saueour may I noght see ;

I erre al day and do amys,

I stomble as thei that blynde be,

And synne ywys is cause of this ;

Mercy, Ihesu, for thy pitee !

275

I am in sore trouble and perplexity through my sin ; have mercy on me, Lord !

F. 24.

280

(36)

Amici mei & proximi mei aduersum me appropinquauerunt & steterunt.

My neighbors and thei that frendes were

Neyghden and azeinst me stode ;

In welth a man may wysdom lere,

Bot wele were hym that vnderstode.

[N]ow frendes flokken euery-where,

As fowlys doon aftir ther fode ;

Bot, be a man dede and broght on bere,

Many be feynt and fewe be gode.

285

In our prosperity our friends are many, but few remember us when we die.

(37)

[Et qui iuxta me erant, de longe steterunt ; et vim faciebant qui querebant animam meam.

Thei stode afer that where me nygh,

Thei strengthed hem that my sowle sought,

The world was fals, the fend was slygh,

The flesch dide so that me forthought.

Therfor to Godde than y fleygh

With lowly herte, and him besought

To yeve confort fro hevene an heegh

Of werkis that i hadde myswrought.]

290

Temptations assailed me, and I fled to God for comfort.

295

275. MS. is crossed out before nys.

285. MS. how.

289-96. So K.

(38)

Et qui inquirebant mala *michi*, locuti sunt uanitates,
& dolos tota die med[*itabantur*].

My enemies
laboured
against me,
but when
they are
dead, the
truth will be
manifest.
F. 24b.

And thei that thoght to do me skathe
Spekyn wordes al in vayn,
And alle the day, bothe late and rathe,
Thei thoght on gyle and vpon trayn. 300
Bot when thei fede moght and mathe,
And breres growen aboue her brayn,
Thanne schal the sothe hym-self vnswathe,
How synne hath many a soule slayn.

(39)

Ego autem, *tanquam* surdus, non audiebam ; & sicut
mutus non aperiens os suum.

I was as one
who is deaf
and dumb,
but Christ
will punish
sinners.

Bot I as deaf man no-[ping] herde, 305
And, as doumbe that [no mouth vndoth],
So sp[a]ryd I, and speche sperde ;
Bot whan I spake I seyde soth ;
For [he] that Iewes so foule with ferde,
That wote how euery gyl[e] goth, 310
Ful sore wil smyte *with* his 3erde,
Bot men [a]mende hem *pat* mys-doth.

(40)

Et *factus* sum sicut homo non audiens, & non habens
in ore suo [redarguciones].

I was as one
who is deaf
and dumb ;
but, Lord,
grant that
we may
repent !

F. 25.

I be-cam as man [that] myght noght here,
Ne hadde in mouth noon opynnyng ;
I saugh the synful gladde of chere, 315
And went[e] forth ful sore syghyng.
Bot, Lord, *pat* boghtest man so dere,
Let hym no blys in balys bryng,
But sende hym myght to amende hym here,
And graunt hym grace of vprysyng. 320

300. on *added above the line*.

301. MS. moght and *written over* mothe and *crossed out*.

305. MS. noght.

306. MS. vndoth no mouth.

307. So K. ; MS. speryd.

309. So K.

310. So K. ; MS. gylt.

312. So K.

313. So K.

(41)

Quoniam in te, Domine, speravi, tu exaudies me,
Domine Deus meus.

Lorde, for I haue trest in the,
My Lord, my God, thow schalt me here,
For reuerence of that Lady fre
That ȝaf the soke and hath no pere.
To that Lady betake I me,
That woneth aboute the clowdes clere;
For, while sche sitte[th] neghe th[i] see,
I hope to spede of my preyer.

Lord, hear
me, for the
sake of Thy
Mother!

325

(42)

Quia dixi: Nequando supergaud[e]ant michi inimici
mei; et dum commouentur pedes [mei, super me magna
locuti sunt].

For I haue seyde, "Lord mercyable,
Let nought [vp me] my foos be gladde!"
For, while I sterve my feet vnstable,
Vpon me thei grete wordes made.
Bot Crist, that art so comfortable,
Make her floures falle and fade,
And the to plesse make me able:
In synne wil I no more waade.

Let not my
enemies
flourish, but
keep me in
Thy grace!

F. 25 b.

330

335

(43)

Quoniam ego in flagella paratus sum, & dolor meus in
conspectu meo semper.

For I am redy to be betyn,
My sorow is euer in my sight,
To do [h]is wille wil I gode letyn,
Aȝeins my God wil I noght fight.
Now, Lord, þat woldest blode [out] sweten
For hem þat to deeth were dight,
So sende me grace for to gretyn
Water þat may my hert[e] light!

I will obey
God's will;
Lord, grant
me to weep
for sin!

340

327. So K.; MS. sitte, the.

329. MS. supergaudiant.

330. So K.; MS. vpon.

(44)

Quoniam iniquitatem meam annuntiabo, & cogitabo pro peccato meo.

For I my wrong schal tellen oute, 345

F. 26.

Pride, lech-
ery, envy
and wrath
imperl the
soul at
death.

And for my synne thenk I schal

How it is perilous to be prow[t]e,

And lecherie may lesyn alle.

Enuye and wrath of hert[e] stoute

Shal stand a man in litel stalle, 350

When he is clothed in a clowte,

To wonne [with]-in a wormys walle.

(45)

Inimici autem mei uiuunt, & confirmati sunt super me; & multiplicati sunt qui [oderunt me inique].

My enemies
are strong,
but I will
pray to
Christ,
whom Judas
sold, to save
me.

But myn enemyes ben quyk and bolde,

And strengthed on me myghtily;

Thei be encreasyd many folde 355

That haue me hatyd wrongfully;

But Goddys Lombe, pat Iudas solde

For thritty pens vnrightfully,

[I] will pray to be in his folde,

To do his byddyng boxomly. 360

(46)

Qui retribuunt mala pro bonis detrahebant michi, qui sequeba[r] bonitatem.

F. 26 b.

The wicked
backbited
me, but God
will punish
them.

Thei pat for good euell quyten,

For I good folowed, bakbytid me;

Bot thei pat thus falsly bakbyten,

Ful dredeful may ther hertes be;

For God schal alle ther wordes writen, 365

And schewe, pat alle the world schal see,

How sharply he schal [al] them smyten,

That wolde noght that vice fle.

345. MS. ego cognosco *crossed out after meam.*

347. MS. prowde.

352. So K.

359. So K.

361. MS. sequebat.

367. So K.

(47)

Ne derelinquas me, *Domine Deus meus* ; ne discesseris
a me.

My Lord, my God, forsake me noght,
Depart thow me neuer the fro, 370
Hold vp thi hous *pat* thow hast wrought,
Forsake noght, Lord, my soule so !
This is thi woorde, thow hast it boght ;
Elynges it were if thow were goo ;
Therefore, Ihesu, lett neuer thoght 375
Ne worde ne dede part vs a-two.

Lord, for-
sake not my
soul ; Thou
hast redem-
ed this
world, let me
not be
parted from
Thee !

(48)

Intende in adiutorium meum, *Domine, Deus salutis*
mee.

To my helpyng take thow hede,
My Lord, my God, and al my helth !
Be neghe me, Lord, whan I haue nede,
And wysse me whan I am in welth. 380
With gostely food[e] thow me fede,
And kepe me from al fleshly felth,
And graunt me *grace* for some gode dede
To se the fruyt of goostly telth.

F. 27.
Do Thou,
Lord, guide
me, feed me,
keep me
from sin,
and grant
me to per
severe !

(49)

Miserere mei, *Deus, secundum magnam misericordiam*
tuam.

Mercy, God, of my mysdede, 385
For thi mercy that mykil is ;
Let thi pite spryng and sprede,
Of thi mercy that I noght mys.
After goostly grace I grede ;
Gode God, thow graunt me this, 390
That I mote here my lyfe lede
So that I doo no more amys.

Lord, have
mercy upon
me, and
keep me
from sin !

(50)

Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

- F. 27 b. And, aftir thi mercyes pat ben fele,
 Lord, for-do my wykkednesse ;
 Help [me] for to hyde and hele 395
 The blames of my bre[c]helnes.
 3if any streng[h]e wil me stele
 Out of the close of thi clenness,
 Wys me, Lorde, in wo and wele,
 And kepe me for thi kyndenes. 400

Do away my
 misdeeds,
 and guard
 me from
 temptation !

(51)

Amplius laua me ab iniquitate mea, & a peccato me munda me.

- Cleanse
 Thou my
 soul, and
 keep me
 from what
 displeases
 Thee !
 More-ouere wassche me of my synne,
 And fro my gyltes clense me ;
 Enserche my soule bothe oute & ynnre,
 That it no more defoulyd bee ;
 And, as thyn hert[e] cleef a-twynne 405
 With doolful deth on the rode tre,
 So let me neuer werke begynne
 Lorde, bot if it lyke the.

(52)

- F. 28. Quoniam iniquitatem meam ego cognosco, | & peccatum meum contra me est semper.

- Have pity
 on me, Lord,
 for at
 Doomsday
 all will
 need Thy
 mercy.
 For alle my wykkednes I knowe,
 And my synne is euer my sight agayne ; 410
 And therfore let thi pite growe,
 Ihesu, pat were of Iewis slayne ;
 For ryche and pore, hygh and lowe,
 And euer[y] wight, I am certayne,
 On domesday, whan thow schal blowe, 415
 Of thi mercy wilþ be fayne.

395. So K.

397. K. stryngge.

396. MS. brethelnes.

416. So K. ; MS. wil I be

(53)

Tibi soli peccaui, malum coram te feci ; ut iustificeris
in sermonibus [tuis, et vincas cum iudicaris].

To the onely trespassyd haue I,

Wroght wikkedly and the not qwemed ;

þo werkys askys rightfully

Thow hast þe victory when þou art demed.

420

Demyd thow were wrongfully

For me þat haue [thi] f[ei]t[h] for[y]emed ;

Bot, Lord, let me neuer doo why

That I be fro thi face flemed.

I have
sinned
against
Thee, Who
wert un-
justly con-
demned for
my sin, let
me not be
banished
from Thee !

(54)

Ecce enim in iniquitatibus conceptus sum, & in
peccatis concepit me mater mea.

Byholde, in synne I was conceyued

425

Of my moder, as men ere [a]lle ;

Of my fadir noght I receyued

Bot boon and flesch freel to falle ;

Bot sithen thi flesch, Lorde, was perceyued,

Where it was leyd ful streyt in stall,

430

Was ther noon synful man deceyued,

That wolde on[to] thi mercy calle.

Lo, I was
born in sin,
but through
Thy Incar-
nation all
may be
saved.

(55)

Ecce enim ueritatem dilexisti ; incerta & occulta
sapientie tue manifestasti michi.

Byholde, thow hast louyd the right,

And schewed me conseil of thi witte,

How thorow mercy and thorow myght

435

Two kyndes been to-gedir knytte :

[Thral is fre and knave is knyght],

God is man, as gospel writte,

And, if my soule in perell is pyght,

Mercy, God, and help thow itt !

440

Thou hast
made know-
to me how
God is be-
come man ;
help Thou
my soul !

422. So K. ; MS. my flesch forþemed.

426. So K ; MS. telle.

433. MS. dilexixisti ; & in occulta.

432. MS. on ; K. to.

437. So K.

(56)

F. 29. Asperges me, Domine, ysopo, & mundabor; lauabis
me, & super niuem dealbabor.

If I sin,
grant me re-
pentance,
for Thou art
dearer than
worldly joy.

With holy water thow schalt me spryng,
And as the snowe I schal be quyte;
For, if my soule in synne synk,
With wepyng water it may be qwyte.

Deedly draghtes if I drynk, 445
Of repentaunce gyf me respyte;
For, on the trestly who-so thynk,
In worldes welth is no delyte.

(57)

Auditui meo dabis gaudium & leticiam, & exultabunt
ossa humiliata.

Direct me
and g'ive me
joy, let me
not die un-
forgiven!

To my heryng thow schal yeue
Gladnes, to glade my boones meke; 450
In lowenes lerne me to leue;
Be noght to fer when I the seke;
And let me noght to deeth be dreue,
Derworth Lorde, I the beseke,
Til my synnes be foryeue 455

F. 29b.

Of thought and worde and dede[s] eke.

(58)

Auerte faciem tuam a peccatis meis, & omnes
iniquitates meas dele.

Look not on
my sins; I
trust in Thy
mercy, and
repent.

Fro my synnes turne thi face,
Put al my wykkednes away;
Greet is my gilt, gretter thi grace,
And elles fayleth oure f[ey]. 460
Defautes many pat me deface
Makes me syng welaway
And crye mercy when I trespasse;
I woot ther is noon othir [wey].

456. So K.

460. So K.; MS. faith.

464. So K.; MS. grace.

(59)

Cor mundum crea in me, Deus, & spiritum rectum
innoua in uisceribus meis.

God, make my hert[e] clene,	465	Cleanse me from my sin, and let Thy Passion be seen in me!
A rightful goost in me renewe,		
Fro seuen synnes make me schene,		
Where-so thow goo þat I may sewe.		
Allas! thi t[our]ment and thi tene		
Made thi brest and bak al blewe;	470	
Now g[rau]nt[e], Crist, it may be sene		F. 80.
With-inne† my hert, thy hydouse hewe!		

(60)

Ne proicias me a faci[e] tua, & spiritum sanctum tuum
ne auferas a me.

Cast me noght fro thi visage;		Cast me not away from Thy sight,
Take noght away thi holy goost;		though I have sinned against Thee.
For in the sight of that ymage	475	
Is fulsomnesse and myrth[e] moost.		
I haue ben wylde & doon outrage,		
Vnwisely wrought, as thow wele woost;		
Therfore sende me some corage		
To fight agaynes the fendes oost.	480	

(61)

Redde michi leticiam salutaris tui, et spiritu principali
confirma me.

Of thyn hele zelde me blisse,		Strengthen and direct me, graunt me Thy mercy!
And strenght me with thi spirit cheef;		
Alle my fyue wittes thow wysse,		
That I may lyf as the is leef;		
And, as thow may my langour lysse,	485	
That broghtest man to grete bonchef,		F. 30 b.
So lat me neuer mercy mysse		
When I am greuyd with goostly greef.		

469. MS. turoment.

471. MS. guarant.

472. So K.; MS. with inne with my.

473. MS. facias.

477. outrage written twice and crossed out the first time.

483. me crossed out after alle.

485. as inserted above the line.

(62)

Docebo iniquos vias tuas ; & impij ad te conuertentur.

I will teach
the sinful
what shame
Thou hast
suffered for
them.

The wycked I schal th[i] weyes teche ;

Th[e] synful schal to the conuert ;

490

Synful man, beware of wreche,

And thenk on Crist *with* al thin hert,

How he become thi louely leche,

And for thi sake ful sore smert ;

Ther was no scorne ne spytouse speche,

495

Dispite ne strook *pat* hym astert.

(63)

Libera me de sanguinibus, *Deus, Deus* salutis [mee, et
exultabit lingua mea iusticiam tuam].

Deliver me
from bloo-
guiltiness,
Thou that
didst shed
Thy blood
for us.

Delyuer me fro blameful bloode,

Almyghty God of alle my helth ;

Than schal my tonge be myr of moode

To telle[n] of thi ryghtful telth.

500

Thi ryghtful bloode ran down on rode,

That wasshe vs fro oure fleshly felth,

And many a storme agayne [thow] stooode,

To wys vs fro the worldes welth.

F. 31.

(64)

Domine, labia mea aperies ; & os meum annun[ciabit
laudem tuam].

Great is Thy
glory, Who
dost absolve
us from
deadly sin.

My lyppes, Lorde, thow schal vndoo,

505

And my mouthe schal thi preysyng spelle ;

Thi mercy and pi myght alsoo

Parfitely can no man telle ;

For, whanne we dedely synnes doo,

Thei vs demen to goo to helle ;

510

Bot, whanne we sees & can sey 'hoo !',

Thi mercy is oure wasshyng welle.

489. So K. ; MS. the. 503. MS. vs ; K. the.

507. pi inserted above the line.

(65)

*Quoniam si voluisses sacrificium, dedissem utique;
[holocaustis non delectaberis].*

For, yif thou woldist haue had offryng,

I had it zeuen with hert[e] fre ;

Bot thou schal haue† noon lykyng

515

In sacrifyce of that degree ;

For thou were offrid vp hongyng

For mannes sake on rode tree,

And of thin hert gan bloode oute spryng,

Thou gavest
Thy Heart
for man, I
give my
heart to
Thee.

Wherefore my hert I offre the.

520

F. 31 b.

(66)

*Sacrificium Deo spiritus contribulatus ; cor c[on]tritum
et humiliatum, Deus, non despicies].*

To God it is a sacrifyce,

The goost pat is [a]greuyd sore ;

Meke hert schal thou noght despice,

Whiles repentaunce may it restore.

I haue forslowthid, Lorde, thi seruice,

525

And litel leuyd aftir thi lore,

Bot now I repent and-aryse ;

Mercy, Ihesu, I wil no more.

I have not
served Thee
aright ; but
Thou desir-
est repent-
ance, and I
will return
to Thee.

(67)

*Benigne fac, Domine, in bona uoluntate tua [Sion, ut
edificentur muri Ierusalem].*

With benigne wil do to Syon

pat Ierusalem walles were vp wrought ;

530

Ierusalem, as saith seint Ion,

Is Holy Chirche, pat errith noght.

Too testaments cordyng in oon,

Thise were walles to-gedir brought,

When Crist hym-self was corner stoon,

535

That mannes soule had dere boght.

Thou art the
Corner-
Stone of
Holy
Church,
whose walls
are the two
Testaments.

F. 32.

515. MS. haue a noon ; K. have no.

521. MS. is *crossed out* after God.

(68)

Tunc acceptabis sacrificium iusticio, [oblaciones et
holocausta; tunc imponent super altarem tuum
vitulos].

Thou, Who
wert sacrific-
ed for
man, shalt
accept men's
sacrifices.

Thanne shalt thou sacrifice accepte

Of ryghtwysnesse and treuthe entier,

And calueren aftir thy precepte

Sall men leyn on thine autier.

540

On Caluarie a calf there crepte,

Crist on crosse both clene and clere;

For teris that his modir wepte,

He schild vs fro the fendes fere! Amen.

(69)

Domine, exaudi oracionem, & cla[m]or meus ad te
ueniat].

Lord, hear
my prayer,
teach me to
pray aright!

Lord, thou herken my preyer,

545

And to the lat come my cry;

Wouchesauf to lysten and here

The moon that I make mekely.

To cry on the with careful chere

There [nedith] noon † so mykil as I;

550

Therfore my steuen strenght and stere,

That I noght speke vnspedely.

(70)

F. 82 b.

Non auertas faciem tuam a me; in quacunque [die
tribulor, inclina ad me aurem tuam].

Grant me
Thy grace,
and keep me
in Thy
paths!

Turne noght, Lord, fro me thi face,

Bowe down thin ere when me is wo,

Lat growe greynes of thi grace

555

That quenbeth synnes and peynes also;

In wey of charite thow me chace,

[Thi] feyth lat me noght falle fro,

And help me þat I noght trespace

Vp hope of mercy neuer moo.

560

544. fed *erased* after fendes. Amen written in a less formal hand.

550. MS. there noon doth; K. that nedith no man.

558. So K.; MS. in. trespace *crossed out* after noght.

(71)

In quacunq^{ue} die innocauero te, uelociter [exaudi
me].

Euery day when I the calle,
Redely thow listen me,
For ryghtful ere thi werkes alle,
Bot mercy is thy propyrte ;
Therefore if I frely falle
In-to synnes that I schuld fle,
Putt me noght oute of thy halle,
But help me turne agayn to the.

Have mercy
on me when
I fall !

565

(72)

Quia defecerunt sicut fumus die[s] mei, [et ossa mea
sicut cinerem aruerunt].

For my lijf-dayes are liyk smoke
That faylide and a-ueyward hyzede ;
My boones [ben] dryede and forsoke,
Ryzt as a ping pat is forfryede :
Of Crist may wele pese wordis be spoke,
That on the crois was doon and driede ;
Whanne his blysful brest was broke,
For drouthe and priste lowde he cryede.

F. 33.

" My life
pines away,
my bones are
dried up ; "
these words
prefigure
Christ.

570

575

(73)

Percussus sum ut fenum, & aruit cor meum, quia
oblitus sum comedere panem meum.

Smyten I was lijk gras or hay,
Myn herte waxide drye and deed,
For I forgate what maner of way
That I schulde ete myn owne breed.
To payne me was al peir play,
They praste pornes poru myn heed,
Dispitously panne spedden they
With blood to make my body reed.

" I was
afflicted and
persecuted,
crowned
with thorns
and
scourged."

580

569. MS. dici. *Catch-words* For my. *Here the handwriting changes.*

571. K. beth drie.

(74)

F. 33b.

A uoce gemitus mei adhesit os | meum carni mee.

"My
kingsfolk
lamented
Me, I was
scorned by a
thief, and
given gall
and
vinegar."

For the voys of my weylyng 585
Vn-to my fleisch my boones can schrynke ;
[Y say my cosyn Jon mornynge],
I say my modir in swownynge synk ;
I herde a theef me scoornynge ;
Galle and eisel was my drynk ; 590
I wepte as a child of 3eris 3ing,
On pis myscheef whezne I can pink.

(75)

Similis factus sum pellicano solitudinis ; factus sum
sicut nicticorax in domicilio.

"Like the
pelican I
gave Myself
to death ;
like the
night-crow I
saw through
the darkness
of man's sin
My plan of
salvation."

I was maad liyk the pellycan,
That vpon wyld[r]uesse hym-silf sleep,
So redily to the roode I ran, 595
For mannys soule to suffre deep ;
And, as þe ny3t-crowe in hir hous can
By ny3t[e] se to holte and heep,
So purposide I to saue man,
For hym I 3af my goost and breep. 600

(76)

F. 34.

Vigilaui, et factus sum sicut pas|ser solitarius in tecto.

"I was cut
off from
mankind,
My flesh was
torn."

I wook, and was maad lijk a sparowe
That in þe roof restiþ † solitarie ;
Vpon þe tre my neest was narowe,
There-on my3te I nō briddis carye.
As erþe is hurlyd vndir harowe, 605
So was þe fleisch þat sprang of Marye ;
In pis world [is] noon so scharp arowe
As was þe turment that [me gan tarie].

587. So K.

602. MS. restiþ so solitarie.

608. So K. ; MS. hadde Ie.

594. So K.

607. So K.

(77)

Tota die exprobrabant † michi inimici mei, et qui
laudabant me aduersum me iurabant.

For al the day they [hadde] me [in] scoorne,

Men that myn enemyes were,

And þo that preysiden me biforne

Aftirward aʒeyns me swere.

Thanne was I to-tuggid and to-torne,

Foot and hond, iʒen and eere,

To ech a lyme lijf [hadde] lorne ;

Myn heed þei corownyd wip þorn of brere.

610

" My
enemies
scorned Me,
My friends
turned
against Me ;
I endured
My Pas-
sion."

615

[78]

Quia cinerem tanquam panem manducabam, et potum
meum cum fletu miscebam. F. 34 b.

For askis as it were breed I ete,

Wip wepyng I mengide my drink among,

For loue of man me þouʒte it swete

To suffre scoorn and sorowe strong ;

For, siþen Adam the lawe lete

Thoru hir þat of his rib[be] sprong,

Was neuere man to mercy meete

Til I hadde suffrid wo and wrong.

620

" I suffered
for love of
man ; I alone
could atone
for Adam's
sin."

(79)

A facie ire [et] indignacionis tue, quia eleuans allisisti
me.

A-fer fro þe face of þi greuance

Thow droue me down wip vprisying,

Fadir, I was to thi plesaunce

Lyfte up as God in God dwellyng ;

But, for to stynte al disturbaunce

Of man þat synnede not ceessyng,

Thow droue me adoun to chese a chaunce,

As man for man the deep takyng.

625

630

" I was lifted
up before
Thee, Father,
and cast
down for
man's sake.

F. 35

609. MS. exprobrabant ; [hadde] me [in], so K.

615. So K. ; MS. and.

(80)

Dies mei sicut umbra declinauerunt, & ego sicut
fenum arui.

"My
strength
ebbed away;
the cen-
turion
hailed me
as God's
Son."

My dayes passiden as schadow of liȝt,
And I wexide drye as doop the gras;
I wente as man with-uten myȝt, 635
Where-so I trad was bloody tras.
Whanne I þus deoffully was diȝt,
That neuere dyde ony trespas,
Centurio seyde, "We doon vnriȝt,
For truly Goddis Sone this was." 640

(81)

Tu autem, Domine, in eternum permanes, & memoriale
tuum in generacionem et generacionem.

Thou art
God for ever,
as Man Thou
wert s'ain
by men.

For ceertis, Lord, þou dwellist euere,
Thy mynde abidiþ in euery kynde;
For thi Godheed was noyed neuere,
There was no þing þat þee myȝte scheende.
Th[i] manheed myȝte men wel disseuere, 645
Therof þei made a ruful eende,
F. 35b. Therefore ech man is þee the leuere,
That þis mater haþ wel in mynde.

(82)

Tu exurgens, Domine, misereberis Syon, quia tempus
miserendi eius, quia venit tempus.

Have mercy
on Holy
Church!

Thow schalt vprise & Syon ruwe,
For tyme is come of hir mercy; 650
Syon is Holy Chirche trewe
Of men þat lyuen Cristenly.
A stidefast seed in hir þou sewe,
And tauȝtist hir so tendirly
How pat sche schulde synne eschewe 655
And loue thee moost hertily.

641. *permanes*; s added above the line.

645. *So K.*; MS. *the*.

(83)

Quoniam placuerunt servis tuis lapides eius, & terre eius miserebuntur.

For þi seruautis [hir] stoonys lykide,
 And on hir þei schulen haue pyte ;
 Crist, corner stoon, xij stoones pykide,
 [His] xij apostlys for to be.
 They haue hem-silf a dongeoun dikide
 In Syon, as men may se,
 That whoso † be *with* synne entrikide
 May sauely to þat strengþe fle.

660

She is built
 on the
 foundation-
 stones of the
 Twelve
 Apostles.

F. 36.

(84)

Et timebunt gentes nomen tuum, Domine, & omnes [reges] terre gloriam tuam.

[And folkus schul thi name drede,
 Alle erthely kynges doute thi blisse,
 That priuest princes of here pryde,
 That wantounly here wittes wisse.
 Right as the lust thu maist men lede,
 Save and sle and langour lisse,
 But wo is hym that doth that dede
 Wherfor he mot thi mercy mysse.

665

All nations
 shall praise
 Thee who
 rulest all
 men.

670

(85)

Quia edificavit Dominus Syon, et videbitur in gloria sua.

For God hath housed Syon,
 And yn his blisse hit schal be sowen
 Wan holi chirche be maad on
 Yn hevene as we triste and trowen ;
 And we schulle to gladnesse goon,
 That in grace on grounde now growen ;
 Graunte God that y be on
 That be nocht out of hevene throwen !

675

May I be
 among those
 that rejoice
 with Thy
 Church in
 Heaven !

680

657. *So K.*663. *So K. ; MS. whoso not be.*660. *So K. ; MS. and.*665-80. *So K.*

(86)

Respexit in oracionem humilium, et non spreuit precem eorum.]

God hears
the humble,
but loves
not the
proud.

The orisoun of þe meke he siȝ,
And not dispiside her preyer;
But hem þat are of herte hiȝ
Ne be not to him so leef and dere
As tho þat alle vices fliȝ. 685
Of Ihesu Crist a man may lere,
For he to noon estaat ne stiȝ,
But euere was low in word & chere.

(87)

Scribantur hec in generacione altera, populus qui creabitur laudabit Dominum.

For our sins
was Christ
so sorely
afflicted.

F. 36 b.

In anoper kynrede lete pese be writen,
Thanne schal preise God þe peple vnbores, 690
For who-so may pese wondris wyten
Ouzte to þanke God þerfore;
And þat is for we falsly flyten,
Hys fair[e] flesch was al to-tore;
For mannys sake so sore smyten 695
Was neuere noon sipen ne bifore.

(88)

Quia prospexit de excelso sancto suo; Dominus de celo in terram aspexit.

He saw from
Heaven how
man was
oppressed
by Satan.

For he say fro his holy heizt,
To erpe oure Lord say out of heuene,
He say man walke vndir þe weizt
Of alle þe deedly synnes seuene; 700
He say man þoru þe feendis sleizt
Lygge slepyng in [a] synful sweuene;
Therefore he vouchide saaf to fiȝt
To God and man were oonyd euene.

(89)

Ut audiret gemitus compeditorum, ut solueret filios
interemptorum.

For heere the weilynge and þe wo	705	To redeem man He be- came Man.
Of hem that were in care bounde,		
And to vnbynde the kynde of þo		F. 37.
That were killid wip deedly wounde,		
For þese causis and for mo		
Was God maad man to go on grounde ;	710	
Therfore men schulden not falle him fro,		
For he suffride for hem many a stounde.		

(90)

Ut annuncient in Syon nomen Domini, & laudem eius
in Iherusalem.

For they schulden in Syon teche		He has
Oure Lordis name þat holy is,		taught the
And in Ierusalem hys preisyng preche,	715	Church to
Hym-silf he cam and tauzte þis.		praise Him ;
Þere may no wigt wipstonde his wreche,		He is
There is no nay þere he seith þhis ;		Almighty.
Therfore preise we hym wip speche,		
And drede we him to doon amys.	720	

(91)

In con[u]eniendo populos in vnum, et reges ut seruiant
Domino.

In gaderynge of peplis in oon,		
And of kyngis God to serue,		F. 37b.
To be stidefast as is the stoon,		
In his seruice þat we not s[w]erue,		If we are
The wey of truthe we schulde goon,	725	faithful in
To trechery we schulde not [t]erue,		His service,
And, if we dide þus euerichoon,		we shall be
There schulde no care oure cumfort kerue.		happy.

724. So K. ; MS. sterue.

726. So K. ; MS. cerue.

(92)

Respondit ei in via virtutis sue: Paucitatem dierum
meorum nuncia michi.

The Chris-
tian should
trust in God,
and not fear
death.

He answeride in þe wey of myzt,
"Telle me þe lytilheed of my dayes." 730
þus answerip ech a Cristen knyzt

That ȝeueþ no force of riche arayes ;
For he þinkip how deep is diȝt,
To a-saye ech a man with scharpe asayes ;
He haldip to God his herte vprizt, 735
And feri[þ] him not of siche afrayes.

(93)

Ne renoces me in dimidio dierum meorum ; in genera-
cione[m] et generacionem anni tui.

F. 33.

Give me,
Lord, for my
days pass
swiftly.

Ne calle me not in þe [halfunde]le]
Of my dayes þoru-out þe zheer,
For þei slyden as mydday meel,
And passen as þe cloudis cleer. 740
There ys no surete [ne] no seel
Of manys lijf while he is heer ;
Therefore, Ihesu, þat knowist me freel,
Wisse me whanne I am in weer.

(94)

Inicio tu, Domine, terram fundasti ; & opera manuum
tuarum sunt celi.

Thou hast
created the
world, and
at Thy Will
upholdest
all
creatures.

For, Lord, þou bigunne þe grounde ; 745
Thin handwerkis ben heuenes alle,
Al þis world, þat is so rounde,
Of creaturis grete and smalle.
Thou hast hem pyyned in a pounde,
Wip-oute warde of wouȝ or walle, 750
And, while þou list, þou sauest hem sounde
And, whanne þou wilt, þei schulen down falle.

736. MS. feridȝ ; K. feryght. 737. So K. ; MS. myddil.
741. So K. ; MS. of.

(95)

Ipsi peribunt, tu autem permanes; | et omnes sicut F. 88 b.
vestimentum veterascent.

Thei schulen peresche, but pou schalt dwelle, Alle schulen eelde liyk a cloop, Al vanyte pou schalt down felle, And make it leef pat now is loop; For pere is no tunge that can telle What peyne it is to se pee wroop, Whanne pou schalt close þe gates [of] helle, And curse[n] alle pat pidir goop.	755 760	All things pass away, but Thou remainest; Thou wilt cast the wicked into Hell.
--	-----------------------	---

(96)

Et sicut oportorium mutabis eos, et mutabuntur; tu
autem idem ipse es, & anni tui non deficient.

And pou shalt as a couerlyte Hem chaunge, and þei schulen chaungid be; But alwey pou art riȝt parfizte, Thi ȝeeris schulen not fayle pee; Þerfore whanne þou hast maad us qwyte Thoru myzt of inmortalte, Þanne schalt pou be al oure delyte To se þi myztful magiste.	765	All will change, but Thou re- mainest; we shall rejoice in heaven in Thy glory.
--	------------	--

F. 89.

(97)

* Filij seruorum tuorum habitabunt; & semen eorum in
seculum dirigetur.

Thi seruauantis sones schulen dwelle & dure, And in al þe world her seed schal sprede; For ceertis þei ben not [v]nsure, That pee wil serue in word & deede. Þerfore now, Ihesu, do þi cure, Ne dampne us not whanne we ben dede, But, eer we passe, make us pure, To þe lond of lijf [pat] pou us lede.	770 775	Thy ser- vants shall flourish; grant, Lord, that we may be saved!
--	-----------------------	--

753. *permanes*: s added above the line.

759. K. yate of.

771. So K.; MS. ensure.

(98)

DE profundis clamaui ad te, Domine; Domine,
exaudi vocem meam.

Lord, take
me out of
prison, re-
member not
my sins!

Fro dalis depe to thee I criede;

Lord, Lord, listne þe voys of me!

This depe prisoun þat I in abyde,

Breke it up, Lord, for thy pyte!

780

Be þou my socour and my gyde,

F. 39 b.

My goostely Lord, to whom I fle,

And lete oute of þin herte ryde

That I haue doon aȝeyn[e]s þee.

(99)

Fiant aures tue intendentes in uocem deprecacionis
mee.

Hearken to
my prayer,
for Thou
hast redeem-
ed mankind!

Late þin eeris be maad listnynge

785

Vnto þe voys of my preyere,

For wel I woot þou hast likyng

In man [þat] þou hast bouȝt so dere;

Therefore, what euere I rede or synge,

Listen it, Lord, wip louely chere,

790

And vouche saaf at myn askyng

My conscience to clense and clere.

(100)

Si iniquitates obseruaueris, Domine, Domine, quis
sustinebit?

Look not on
our works,
but have
mercy on us!

If þou rewarde al wickidnesse,

Lord, Lord, who schal susteyne?

For, by þe lawe of riȝtwijsnesse,

795

Eendeles þanne were oure peyne.

F. 40.

But euere we hope to þi goodnesse,

Whanne þou schalt al þis world affreyne,

With mercy and wip myldenesse

Thi riȝtful doom þou wilt restreyne.

800

(101)

Quia apud te propiciacio est ; & propter legem tuam
sustinui te, *Domine*.

For wiþ pee is forþifnesse,

I haue pee suffrid, Lord, for þi lawe,

Thi lawe schal al vnriȝt redresse,

Was neuere seyð no sopir sawe ;

Therefore, whanne thou schalt bodies blesse, 805

And deede men out of her dennys drawe,

Ihesu, þat sauerist al swetnesse,

Lete no feend oure goostis gnawe.

With Thee is
forgiveness ;
save us from
the fiend at
the last !

(102)

Sustinuit anima mea in uerbo eius ; sperauit anima
mea in *Domino*.

My soule hap suffrid in his word,

In God my goost hap had his trist ; 810

For synne is scharp as knyues oord,

And makip hem lame þat liggip in lust ;

Therefore, Ihesu, thou louely lord,

þere I am roten, rubbe of þe rust,

Or I be brouȝt to schippis bord, 815

To sayle in-to þe sale of dust.

I haue
trusted in
God ; O de-
liuer me
from my
sins before I
die !
F. 40 b.

(103)

A custodia matutina usque ad noctem, speret Israel in
Domino.

Fro þe morn ward into þe nyȝt

Lete Israel triste in God and trowen.

Israel bitokenep ech a wiȝt

That God schal se and goostly knowen. 820

To þis ech Cristen man hap riȝt,

þat wole his strengþe wel bistowen ;

He may be sikir, as God hap hiȝt,

That heuene blisse schal be his owne.

By God's
promise, the
man who
trusts Him
shall win
Heaven.

801. *sustinui te* written as one word and divided by a stroke.

(104)

Our Lord
suffered His
Passion that
sinners
might have
mercy.
F. 41.

Quia apud *Dominum* misericordia, & copiosa apud
eum redemptio.

For at oure Lord is greet mercy, 825

And plenteuous raunsum is hym wip ;

He payede for us his owne body,

In foorme of breed boþe lyme and lith ;

Ceertis for oure sake onoly

He was feynt as fowen in frith, 830

So pat synful may sikirly

At hym gete grace and grith.

(105)

At the Last
Day the
fiend shall
be cast out,
and the good
shall dwell
in Heaven.

Et ipse redimet Israel ex omnibus iniquitatibus eius.

And he schal bye[n] Israel

Fro hise mysdeedis euerilkone,

Whanne we schal rise in flesch & felle, 835

And efte be clopid in blood and boone.

Thanne schal þe feend, þat is so felle,

Fer be flemyd & alle oure foone,

And gode men schulen in heuene dwelle ;

God ȝeue us grace þat we so doone ! 840

(106)

F. 41 b.

Domine, exaudi oracionem meam. Auribus percipe
obsecracionem meam in ueritate tua, & exaudi
me in tua iusticia.

Lord, hear
my prayer ;
let not the
devil
deceive us !

Lord, listne þou myn orisoun,

Wip eeris my preyer þou perseyue,

In soþfastnes þou heere my soun,

And in þi riȝt þou it resseyue !

Thesu, þat regnest in þi regyoun, 845

For hir loue þat þee can [con]seyue,

Late neuere þe feend us drawe doun,

Ne dreedful deuyl us disseyue !

826. *Catch-words*: He payede.

846. *So K.* ; MS. resseyue.

(107)

Et non intres in iudicium *cum* seruo tuo, *quia* non
iustificabitur in conspectu tuo [omnis uiuens].

Come not in doom *with* þi seruauant,

For no lijf schal be iustified

850

In þi siȝt, ne nouȝt [þ]e faunt

That þis day first in cradil cried.

For us schal plete no seriaunt,

Al sotilte schal ben a-spyed ;

So wel is hym þat kepþ couena[un]t,

855

For word and werk al schal be tryed.

Judge us
not, for
none can be
justified be-
fore Thee.

(108)

Quia persecutus est inimicus meus animam meam,
humiliauit in terra [uitam meam].

F. 42.

For-ghi myn enemy haþ pursued

My soule, and lowide my lijf in lond,

For, [when] I myȝte synne haue eschewid,

My wil to wi[r]k[e] wolde I not wond.

860

But, Lord Ihesu, þat art endewid

Wip *grace*, þou brynge me out of boond,

And sende me grace to be *vertued*,

So þat I may þe feend wipstoond.

Satan pur-
sues me ;
but, Lord,
give me
grace to
withstand
him !

(109)

Collocauit me in obscuris, sicut mortuos seculi. Et
anxiatus est *super* [me spiritus meus ; in me turbatum est
cor meum].

He put me in [placis derk] to be,

865

As þei þat in pis world ben dede ;

My goost was greeuyd vpon me,

Astonyed was myn herte for drede.

This ilke sorowe anon I se,

Whanne I haue doon a deedly deede ;

870

Therfore, Ihesu ful of pytee,

In pis myscheef me rule and rede !

I was sore
oppressed
for deadly
sin ; Lord,
direct me !

F. 42 b.

851. *So* K. ; MS. ne.

855. MS. couenāut.

859. *So* K.860. *So* K. ; MS. wickidnes

865. MS. derk placis.

867. goost altered from grost.

(110)

Memor fui dierum antiquorum; meditatus sum in
omnibus operibus tuis; in factis manuum tuarum
meditabar.

I remem-
bered how
Christ, be-
trayed by
Judas,
gathered his
flock.

I hadde mynde of dayes oolde,
Of alle pi werkis I me bipouzte,
How synfully pat Iudas soolde 875
Hym pat [pis world with hondis] wrouzt.
With greet penaunce gaderide his foolde
That scheparde pat oure soulis bouzt;
pe cumfort of oure cares coolde,
Of [C]rist it cam, for he it brouzt. 880

(111)

Expandi manus meas ad te; anima mea sicut terra
sine aqua tibi.

Grant me,
Lord, sor-
row for sin!

F. 43.

To pee myn hondis, Lord, I spradde;
My soule is lijk lond watirlees;
I may not wepe, I am so badde,
So bareyn and so sorowlees. 885
Synne constreynep me ful sadde;
Therfore I preye pe, prince of pees,
Helpe me pat I summe teris hadde,
That goostly fruyte [myzte haue] encrees.

(112)

Uelociter exaudi me, Domine; defecit spiritus meus.

I have neg-
lected Thy
faith; but
cast me not
away!

Listue, Lord, and heere me 3erne;
The goost of me forsope haf failid, 890
For I haue ben ful loop to lerne
ping pat myzte me haue avayled;
But, Lord, pat openest pi posterne
For hem pat for pee han trauaylid,
I hope pou wilt no bonde sperne, 895
pat is wip sorowe of synne assayled.

876. So K.; MS. with hondis pis world.

880 So K.; MS trist.

888. So K.

(113)

Ne auertas faciem tuam a me, & similis ero descendentibus in lacum.

Thi face turne not me fro !

I schal be lijk hem pat fallen in lake.

þe dampnyd men may wel sey so,

That are bitauzt þe feendis blake.

900

But lete me, Lord, be noon of þo ;

Thinke how þou diedist for my sake,

And graunte me *grace*, eer þat I go,

Of my trespas amendis make.

Thou didst
die for me ;
let me not
perish !

F. 43 b.

(114)

Auditam fac michi mane misericordiam tuam, quia in te speraui.

Thi *mercy* make me heere a-morowe,

905

For I haue had on þee myn hope.

Helpe pat I were out of [h]orowe,

And alle pat pere-ynne are lope.

Lord, þou suffridist schame & sorowe,

And bled[dist] manye a bloody drope ;

910

Fro goostli bondis þou me borowe,

That I were out of synne crope.

For Thy
Passion,
rescue me
from the
bonds of
sin !

(115)

Notam fac michi uiam in qua ambulem, quia ad te leuaui animam meam.

Teche me þe way þat I schal weende,

For I my soule to þee haue lift ;

þis worldis welpe hap [soone] an eende,

915

And takip a-wey [a] mannys þrift.

þerfore, Ihesu curteys and kynde,

Whos herte was on cros [y]-clift,

Late neuere feend oure papis blende,

Ne us bitraye neuere eft !

920

The world
passes away ;
let not the
fiend betray
us !

F. 44.

907. MS. borowe.

910. So K.

915. So K.

916. So K. ; MS. soone.

918. So K.

(116)

Eripe me de inimicis meis, Domine, ad te confugi;
doce me facere voluntatem [tuam, quia Deus meus
es tu].

Deliver me,
Lord, from
my enemies,
and take me
to Thyself!

Delyuere me, Lord, fro my foos felle!

For strengpe to pee fled am I;

Teche me pi wille to fulfille,

For-whi pou art my God oonli.

Down myn enemyes pou felle; 925

Resseyue me, Lord, to pi mercy,

That I may dreedlees in pee dwelle,

And pou, Lord, in me eendelesly.

(117)

Spiritus tuus bonus deducet me in terram rectam.
Propter nomen tu[um, Domine, uiuificabis me, in equi-
tate tua].

Thou shalt
lead me to
Heaven,
where is all
joy.

Thi good goost, [Lord], schal me lede

Streijt in-to þe lond of riȝt, 930

F. 44b.

And, for pi name in riȝtfulheede,

Thou schalt me make qwike & liȝt.

Þanne schal I dwelle[n] out of dreede

Where euere is day and neuere nyȝt,

For grisly goost schal þere noon grede 935

O[n] hem þat ben in blis[se] briȝt.

(118)

Educes de tribulacione animam meam; & in miseri-
cordia tua disperdes omnes inimicos meos.

Thou shalt
scatter my
enemies;
spare me,
that I may
amend my
life.

My soule pou schalt brynge out of care,

Wiȝ mercy my foo-men disp[arpl]ye,

And make þe deucl droupe & dare,

That he drawe me to no folye; 940

And, God, þat I be not [maad] bare

Of alle goodnes þat I can asprie,

[Ȝit], ȝit, Lord, abyde and spare,

þat I be amendid or I dye.

936. So K.; MS. of.

941. So K.

938. So K.; MS. disprauye.

943. MS. and.

(119)

Et perdes omnes qui tribulant animam meam, quoniam
ego seruus tuus sum.

And pou schalt lese hem that dissesen 945

My soule, for I serue thee ;

Late no more vppon me resen

þe goostes þat han greeued me ;

Sende me grace thee to plesen,

And vouche saaf, whanne doom schal be, 950

In-to þe kingdom of heuene me sey[s]en ;

þus graunte me, God in Persoonys pre !

AMEN.

F. 45.

Destroy
Thou my
enemies, and
grant that I
may have
my place in
Heaven !

V.

[LESSONS FROM THE DIRIGE.]

Parce michi, Domine. Leccio prima.

SPare me, Lord ; forsoþe my dayes ben nouȝt. What

is man, þat þou magnifiest hym, or wherto settiste

þou þin herte towardis hym? þou visitist hym in þe

5 dawyngye, and sodeynli þou prouest hym. How long

sparist þou not me, ne suffrist þat I swolewe my spotil?

I haue synned ; what schal I do to þee, O þou keper of

men? | Whi hast þou sett me contrarye to þee, and I

am maad heuy to my-silf? Whi takist þou not away

10 my synne, and wherfore berist þou not away my wickid-

nesse? Lo now I slepe in poudir, and, if þou seke me

eerly, I schal not *with*-stonde.

Responsorium. I bileue þat myn azeinbier lyueþ, and

I schal rise of þe erþe in þe laste day, and in my flesch I

15 schal se God my Saueour.

Ver. Whom I my-silf schal se, and noon oþer, and

myn iȝen schulen se hym.

And in my flesch I schal se God my Saueour.

Job vii.
16-21.

F. 45 b.

Tedet animam meam vite mee. Leccio ij^a.

Job x. 1-7.

IT anoeþ my soule of my lijf, and I schal leue my speche azeins me, in bittirnesse I schal speke to my soule. I schal seye to God: Wil þou not dampne me. Schewe to me whi þou wilt deeme me þus. Whepir it 5
 pinke þee good if þou chalen|ge and bere down me þe werk of þin handis, and þou helpist þe counceyl of wickide men? Whepir fleischly izen ben to þee, or þou seest as a man? Wheper as dayes of men þi dayes, or þi 10
 3eeris ben as mennys tymes, þat þou seeke my wickidnesse and ransake my synne? And [wite] þou for I haue no wickid þing doon, sipin þere is no man þat may ascape fro þin hond.

F. 46.

R. Thow þat reisidist up azein Lazar of þe monument stynkyng, þou, Lord, 3eue hem reste and space of 15
 for3euenesse.

Ver. He þat is to come to deeme qwike and deede, and þe world bi fier.

þou, Lord, 3eue hem rest and space of for3euenesse.

Manus tue fecerunt me. Leccio ij^a.

20

Job x. 8-12.

THyne hondis maden me and schopyn me al in cum-
 pas, and so sodeynly þou castist me down. Haue mynde, I biseche þee, þat as myre þou hast maad | me, and in-to poudir þou schalt azein lede me. Ne hast þou
 softid me as mylk and cruddidist me as chese? Wip 25
 skyn and fleischis þou clopidist me, wip boones and wip senewes þou ioynedist me to-gydere, lijf and mercy þou 3af me, and þi visitacioun hap kept my goost.

F. 46 b.

R. Lord, whanne þou comest to deeme þe erpe, where schal I hyde me fro þe face of þi wrappe? For I haue 30
 synned ri3t myche in my lijf.

Ver. My trespassse I dreede, and bifore þee I am a-schamyd. Whanne þou comest to iuggement wil þou not condempne me.

For I haue synned ri3t myche in my lijf.

35

Quantas habeo iniquitates. Leccio iiij^a.

AS grete wickidnessis and synnes, felonies and trespassis, I haue, schewe pou me. Why hydist pou pi face and deemest me pin enemy? Azein pe leef pat
 5 is taken of pe wynd pou sche|wist [pi myzt], and pe drye stobil pou pursuest. Pou wrytist forsope azeins me bitlirnessis, and pou wilt waaste me wip pe synnes of my zoupe. Pou hast sette my foot in stockis, and pou
 10 steppis of my feet, and I schal be wastid as rotenesse, and as cloping pat is eten of a moppe.

Job xiii
23-28.

F. 47.

R^m. Wo to me, Lord, for I haue synned to myche in my lijf. What schal I do, wrecche, whidir schal I fle but to pee, my God? Haue mercy of me whanne pou
 15 comest in pe laste day.

Ver. My soule is mykil troublid, but pou, Lord, be helper per-to.

Whanne pou comest in pe laste day.

Homo natus de muliere. Leccio v^a.

MAn born of a woman, lyuynge a schort tyme, is fulfillid of al wickidnesse: which goop out as a flour and is troden, and fleep as pe schadowe, and | dwellip
 20 neuere in pe silue staat, and pou leetist pee worpi to opene pin izen vpon sich oon, and lede hym wip pee in-to pe iuggement. Who may make hym clene pat is
 25 conseyued of vnclene seed? Whepir pou pat art aloone? Schorte are a mannys dayes, and pe noumbre of hise monepis is at pee, pou hast sette hise teermys pat mown
 not passe. Go away perfore a litil fro hym, pat he reste
 30 til pe day desirid come, and as of a marchaunt pe dayes of hym.

Job xiv.
1-6.

F. 47 b.

R^m. Haue no mynde of my synnes, Lord, whanne pou comest to deeme pe world by fier.

Ver. Lord my God, dresse my wey in pi sijt.

35 Whanne pou comest to deeme pe world by fier.

Quis michi hoc tribuat vt inferno protegas.

Leccio vj^a.

Job xiv.
13-16.
F. 48.

W Ho zeueþ to me þat þou defende me in helle, and
þat þou hyde me til þi|wrappe be passid, and þat
þou sette to me a tyme in whilk þou schalt bere recorde 5
of me? Trowist þou þat a deed man schal lyue azeyn?
Alle þe dayes in þe whiche I now fizte, I abyde til þe
tyme þat my goostly liknesse come. Þou schalt calle
me, and I schal answeere to þee; to þe werk of þin hondis
þou schalt putte oute þi riȝt half. Þou forsoþe hast 10
noubbrid my goyngis, but spare my synnes.

R. Lord, affir my deede wil þou not deeme me.
Noping worþi haue I doon in þi siȝt, þerfore I praye þi
mageste þat þou, God, do awey my wickidnesse.

Ver. Moore-ouere waysehe me, God, of myn vnriȝt- 15
wijsnesse, and of my trespasse clense þou me, for to þee
aloone I haue synned.

þerfore I praye þi maieste þat þou, God, do awey my
wickidnesse.

F. 48 b.

Spiritus meus|attenuabitur, dies mei. Leccio vij^a. 20

Job xvii.
1-3, 11-15.

MY goost schal be maad þinne, my dayes schulen be
schortid, and oonly a bryel ouer-bileueþ to me.
I haue not synned, and myn iȝe dwellip in bittirnesse.
Delyuere me, Lord, and sette me bisidis þee; and whos
hond þat þou wilt, fizte azeins me! My dayes are passid, † 25
my pouȝtis are waa[s]tid, turmentynge myn herte. Þei
turnyd nyȝt to day, and thanne affir derknesse I hope
lizt. If I susteyne, helle is myn hows, in derknes I
haue beddid my bed. I seyde to rotennesse: þou art
my fadir and my modir, and to wormes I seyde: þou 30
art my sistir. Where is þanne myn abidyng and my
paciencē? þou art, Lord my God!

R^m. The dreede of deep troublide me, synnyng eche

25. MS. passid, written on a slightly longer word which has been
erased.

26. MS. waaftid.

day and not repentyng, for | in helle is no redempcioun. F. 49.
 Haue mercy on me, God, and saue me.

Ver. God, in pi name make me saaf, and in pi vertu
 delyuere me.

5 For in helle is no redempcioun.

Pelli mee consumpt[i]s. Leccio octaua.

MY mouth cleuede to my skyn, pe fleisch wastid,
 and al oonly pe lippis are left a-boute my teeth. Job xix.
 Haue rupe on me, haue rupe on me, namely 3e my 20-27.
 10 frendis, for pe hond of oure Lord hap touchid me. Whi
 pursue 3e me as God, and 3e ben fulfillid wip my fleschis?
 Who schal 3eue to me pat my wordis-ben writen? Whoo
 schal 3eue to me pat pei ben grauen in a book wip a
 poyntel of irun and in a plate of leed, opir pat pei be
 15 grauen in a flynt wip a chisel? I woot forsope pat myn
 a3eynbier lyueþ, and in pe laste day I am for to ryse fro
 pe erpe, and eft | I schal be lappid in my skyn, and in F. 49 b.
 my flesch I schal se God my Saueour, whom I my-silf
 schal se, and myn ize are to byholde on hym, and noon
 20 opir. Dis is myn hope put up in my bosum.

R. Lord, 3eue hem rest wip-uten eende, and pe lizt
 pat euere lastip liztne to hem.

Ver. Thou pat reridist Lazar fro pe monument stink-
 ynge, 3eue to hem, Lord, reste.

25 And the lizt pat euere lastep liztne to hem.

Quare de vulua eduxisti me. Leccio ix^a.

WHy led[d]ist pou me out of pe wombe? Wolde Job x.
 God pat I hadde be fordoon, pat noon ize hadde 18-22.
 seen me! þanne hadde I ben as pou[3] I hadde not ben,
 30 fro pe wombe boren to pe biriel. Whepir pe schort-
 nesse of my dayes schal not ben cendid in schort? Late
 me, Lord, pat I weyle a litil while my sorowe, or pat | I F. 50
 go, and turne not a3eyn, to pe derk erpe, keuerid wip pe
 derk cloude of pe deep, pe lond of wrecchidnesse and of

derkenesse, where is schadowe of deep and noon ordir,
but euerlastynge [o]rrour *with-in* dwellynge.

§ Delyuere me, Lord, of eendeles deep, in þat dreedful
day, whanne þat þe heuenys schulen be stirid fro þe
erþe, whanne þou schalt come to iuge þe world by 5
fier.

§ That day schal be a day of wrappe, and ful of
myscheef and of wrecchidnesse, a greet day and riȝt
bittir.

Whanne þou schalt come to iuge þe world by fier. 10

§ What schal I þanne, moost wrecche, what schal I
seye or what schal I do, whanne I schal schewe no
goodnesse bfore so greet a iuge?

Whanne þou schalt come to iuge þe world by fier.

F. 50b.

§ Now Crist, we aske þee, haue mercy, we biseke þee. 15
þou þat cam to byen us þat were loren, wil þou not
dampne hem þat þou hast bouȝt.

Whanne þou schalt come to iuge þe world by fier.

Ver. Brennyngesouliswepen wiȝ-outeneende, walkinge
by derknesse, and þei seyen echoone of þo: Wo! Wo! 20
Wo! how grete are þese derkenesses þere we go!

Ver. Schapper of alle þingis, God þat foormedist me of
þe sliȝm of þe erþe, and wondirly wiȝ þin owne blood.
hast bouȝt us, if my bodi rotye now, þou schalt make it
arise of þe sepulere in þe day of doom. Heere me, heere 25
me, þat þou comaunde my soule be put in þe bosum of
Abraham þi patriark.

Whanne þou schalt come to iuge þe world by fier.

F. 51.

R^m. Delyuere me, Lord, of þe weyes of helle, þou þat
brake þe gatis of bras, and visitist helle, and ȝaf liȝt to 30
hem, þat þei þat weȝren in peynes myȝten se þee, crynge
and seynge: þou art come, oure ȝeȝynbier. Delyuere
me, Lord, of þe weyes of helle. Reste þei in pees.
AMEN.

VI

[A SONG OF MERCY AND JUDGMENT]

(1)

THere is no creatour but oon,

Maker of ech a creature,

Oon God, and euere oon,

For pre in oon alwey endure.

To þat Lord we make oure moone,

In whom is al cumfort and cure ;

To þinke how frel[e] we ben echoon !

þis world ne is but hard auenture ;

For whose moste þer-ynne [e]s sure

Sunnest [schal he be] schamyd and schent ;

Whanne þou þis world wip fier schalt pure,

Do mercy bifore þi iuggement.

There is but
one God, to
Whom we
pray for
mercy before
the Day of
Judgment.

5

10

(2)

§ We asken mercy or þou deeme,

Leste þou dampne þat þou hast i-wrouzt.

What ioie were it þe deuel to qweme,

To ȝeue hym þat þou hast bouzt ?

And, of þi siȝt if þou us fleeme,

We weren but lost riȝt as nouzt ;

Now make us lijk siche as [þe]e seeme,

In loue and dreede þou sette oure þouzt.

For synne us hap so þoru-souzt,

pere is no trist in oure entent ;

Vnto account or we ben brouzt,

Do mercy bifore thi iuggement.

Thou hast
made and
redeemed
us ; keep
us true
to Thee !

15

F. 51 b.

20

(3)

§ For þou hast biden us aske and haue ;

That ȝeueþ us cumfort for to calle ;

And þou hast ordeyned, [man] to saue,

† Mercy aboue þi werkis alle.

25

Thou hast
redeemed
us ; give us
grace to
resist the
devil !

7. MS. frely.

9. MS. assure.

10. MS. is.

19. MS. we.

27. MS. for.

28. MS. man mercy. *The stop marking the end*

of a line is after saue.

WHEATLEY MS.

Also pin herte blood for us pou gaue,
 To make us fre pat eer weren pralle ; 30
 Late neuere pe deuel pat soule depraue
 That wayschen was in holy walle.
 Oure fleisch is freele pat makip us falle ;
 Wip grace we a-ryse and schulen repento,
 And þus we hope pat we schalle 35
 Haue mercy bifore pi iuggement.

(4)

§ We asken mercy of al þing,
 Thou art kynde in ech degre,
 F. 52. For pou gaue us wip stoonen beyn[ge],
 And wip pi spiryt endowid us fre ; 40
 Thou gavest us being, growth, life, understanding and faith, and didst redeem us.
 With trees pou gaue us growynge,
 Wip beestis, feelynge lijf haue we,
 Wip aungels, vndirstondynge.
 Wip bileeue weddid vnto þee,
 And wip pi blood bouzt be we ; 45
 3i[t] we ben fals and necligent,
 That we mowen neuere clymbe ne fle
 pi mercy ne thy iuggement.

(5)

Therefore we commend our souls to Thee, in life and death.
 § Wherfore oure soulis & oure lijf
 Into pin hondis we bitake, 50
 Out of temptacyoun and strijf
 To saue us whanne we slepe or wake.
 Now, Ihesu, for pi woundes sijf,
 And also for pi modris sake,
 pe deuel away fro us pou drijf 55
 Whanne deep schal hise maystryes make.
 Thou seydist pou woldist us nouzt forsake
 Whanne pou on rode were al torent ;
 Agayn pi doom we crye and qwake,
 Do mercy bifore pi iuggement. 60

(6)

§ And, ȝeue þou deeme us riȝtfully,
 ȝeue mercy þe execucyoun,
 And, if we haue seruyd þee vnkyndely,
 Take heede to oure entencyoun.
 We ȝeelde us synful and sory,
 Wiþ knowleche and contricioun ;
 Oure baptym and þi mercy
 We take to oure proteccyoun.

Bilceue is oure saluacyoun
 By lawe of þi comaundement ;
 Now, Crist, putte al [þi] passyoun
 Bitwixe us and þi iuggement.

AMEN.

F. 52 b.
 Judge us
 with mercy ;
 we repent of
 our sins,
 and trust to
 Thy Passion
 in our last
 Judgment.

65

70

VII

[A PRAYER FOR MERCY]

(1)

A lmyȝti God, maker of heuene,
 Eyr and erþe, watir and wynde,
 To þee I calle wiþ mylde steuene,
 That flesch and blood took of mankynde.
 Out of synne my soule vnbynde
 þat for me diedist on þe tre ;
 To ryken I am ful fer bihynde,
 But, Ihesu, þou haue mercy on me.

God, Who
 madest all
 things, and
 didst re-
 deem me,
 have mercy
 on me !

5

(2)

§ If I schulde riȝtwijs rikenynge make
 Fro þe tyme þat I was bore,
 þanne woldist þou veniaun|ce take,
 þanne were I lost [for] euermooore.
 Thou hast ordeyned salue for elke a soore,
 And mercy soulis leche to be ;
 That þou hast bouȝt late neuere be lore,
 But, Ihesu, þou haue mercy on me.

10

15

F. 53.
 By justice I
 should be
 lost, but
 save me
 through Thy
 mercy !

(3)

Grant me,
Lord, the
mercy Thou
hast promis-
ed to all
who ask it !

§ Wip-outen þee no man hap myȝt,

Pore ne riche, lowe ne hiȝe ;

þinke þou hast mercy bihiȝt

To alle þat it askip mekely.

20

Wip woful herte and wepinge iȝe

I ȝeelde me, Lord, þus vnto þee,

And for my mys mercy I crye ;

Now, Ihesu, haue mercy on me.

(4)

Though I
have sinned
grievously,
remember
Thou hast
redeemed
me, and
have mercy
on me !

§ Thouȝ synne my soule fro þee haue twynnyd,

25

þinke how dere þou hast [me] bouȝt ;

And, if my freel fleisch haue synned,

Dere Lord, I forsook þee nouȝt.

Ful wickidly eft haue I wrouȝt,

30

Vnchast and out of charyte

In word, in wille, in werk, in pouȝt ;

Now, Ihesu, haue þou mercy on me.

(5)

F. 53 b.

I repent my
sins ; grant
Thou me
space to
amend
them !

§ Lord, to þee þus I me ȝelde

Wip knowleche and contricioun ;

Of alle | my synnes in [y]out[h] and eelde,

35

[Grant], riȝtwijs God, remyssyoun

And space of satisfaccyoun ;

As þou art prynce of al pytee,

On my beere or I be ho[un],

40

Ihesu, haue mercy on me.

(6)

Jesus, Sav-
iour, help
me ; Mary,
pray for me !

§ Thy riȝt name þat is Ihesu,

That is to seye, oure saueour.

þanne I aske it as dewe,

Of þin help and socour

45

Now sende me help fro heuene tour,

þat listist in a mayden fre ;

Now, Marye mayde, swete flour,

Praye Ihesu haue mercy on me.

(7)

§ Now mercy, I am in wille no moore
 Fro hennys forth to [do] trespacc,
 Now mercy, pat I be not loore,
 Now mercy, Lord, and graunte me grace
 pat I may se pi swete face
 Th[er] pou art God in Trynnye,
 And in heuene to haue a place ;
 Now, Ihesu, pou haue mercy on me.

50

I firmly pur-
 pose amend-
 ment ; grant
 that I may
 see Thy Face
 in Heaven,
 and have
 mercy on
 me !

55

AMEN.

VIII

[GOD'S COMPLAINT]

(1)

THis is Goddis owne compleynt
 Fro Man to man pat he hap [h]ouzt,
 And þus he seith to hem [a]teynt :
 " Myn owne peple, what haue I wrouzt,
 [pat thou] art to me so feynt,
 And I pi loue so fer haue souzt ?
 In þin answer no þing pou peynt
 To me, for-whi I knowe pi þouzt.
 Haue I not do al pat me ouzt ?
 Haue I left ony þing bihynde ?
 Whi wrappist pou me ? I greue þee nouzt.
 Why artow to pi Lord vnkynde ?

F. 54

God's com-
 plaint : O
 My people,
 what have I
 done to
 thee ?

5

10

(2)

I souzte pi loue, and pat was seene
 Whanne I made þee lijk to me ;
 On erþe my werkis boþe quike & greene
 I putte hem vndir pi pouste ;
 Fro Farao pat was so kene
 Of Egypt I delyueride þee,
 I killide hym and hise bidene ;
 The Reed[e] See atwynne to fle

15

I first made
 thee ; I
 delivered
 thee from
 Pharaoh,
 and brought
 thee across
 the Red Sea.

20

F. 54 b.

54. MS. that.
 3. MS. enteynt.

2. MS. wrouzt.
 5. MS. thou þat.

I bad, þat drye it schulde be ;
 I ceesside þe watir and þe wynde ;
 I brouȝte þee ouere and maad þee fre ;
 Whi art þou to þi freend vnkynde ?

(3)

I led thee
 through the
 wilderness ;
 I became
 Man and
 died for
 thee.

And fourti ȝeer in wildirnesse 25
 Wip aungels foode I pee fedde ;
 In-to þe lond of greet richesse
 To schewe þee loue, þere I pee ledde ;
 To do þee moore of kyndenesse,
 To take þi kynde I no-ping dredde, 30
 I lefte my myȝt and took mekenesse,
 Myn herte blood for þee I bledde.

Thi soule to saue, my lijf I ledde ;
 I boonde my-silf þee to vnbynde ;
 Þus wip my wo þi nedis I spedde ; 35
 Whi art þou to þi Lord vnkynde ?

(4)

F. 55.

I gave thee
 free will,
 and thou
 didst obey
 Mine enemy.

For the I ordeynede Paradys ;
 Fre wille was þin affeement ;
 How myȝtist þou me moore dispise
 Þanne breke my owne comaundement, 40
 And synne in seuene maner wyse,
 And to myn enemy so soone assent ?
 He put þee down, þou myȝtist not rise ;
 Þi strenkþe, þi witt away was went.
 Pore, nakid, schamyd and schent, 45
 That frendschip myȝte þou noon fynde
 But me þat on þe rode was rent ;
 Why art þou to þi Lord vnkynde ?

(5)

I am thy
 Friend ; re-
 turn to Me,
 and I will
 forgive thee,
 as I did St.
 Mary Mag-
 dalene and
 St. Thomas.

Man, I loue þee ; whom louest þou ?
 I am þi freend ; whi woltow feyne ? 50
 I forȝaf, and þou me slouȝ ;
 Who hap departid oure loue in tweyne ?
 Turne to me, bipinke þee how
 Þou hast goon mys, come hoom aȝeyne,
 And þou schalt be as welcome now 55
 As he þat neuere dide foreyne.

Wayte how dide Marye Maudeleyne,
 And what [I] seyde to Thomas of Ynde.
 I grauntide pee blis, whi louest pou peyne?
 Whi art pou to pi Lord vnkynde?

F. 55 b.

60

(6)

Off a freend pe fairist preef
 Is loue wip drede and not displese;
 Was neuere no þing to me so leef
 As mankynde þat no þing may pese †.
 I suffride for pi synnes reproof,
 In hiȝ heuene pi soule to cese;
 I was hangid as a þeef;
 Pou didist pe dede, I hadde pe dissesse.

I have
 proved My
 love by
 dying for
 thy sins.

65

þou canst me neiper þauke ne plese,
 Ne do good dede, ne haue me in mynde;
 I am pi leche in pi dissesse;
 Whi art [þou] to pi freend vnkynde?

70

(7)

Unkynde, for þou killidist pi Lord,
 And euery day pou woundist me newe;
 þouȝ we ben brouȝt to oon a-coord,
 In couenaunt-briche pou art vntrewe,
 And redy aȝeyn to resoort
 To folowe viciȝ and fle vertuwe;
 Al ribaudrie pou canst repoort;
 Wo is hym pi wrappe may not eschewe.

But thou
 ever grievest
 Me by re-
 maining in
 sin.

75

F. 56.

þou art redy to pursuwe
 The pore peple wip sleyȝtis blynde;
 þou schalt out of þis world remewe,
 By-cause pou art to pi freend vnkynde.

80

(8)

The deuȝl temptide me neuere but prie,
 And pou [me temptist] fro day to day;
 Wip cursyng astir veniaunce to crye,
 To stire [my] wrappe pou wilt assay.

85

Thou
 temptest
 My anger
 continually;
 thou
 wouldest
 betray Me.

58. MS. he.
 86. MS. temptist me.

64. MS. plese.
 88. MS. wip.

pou woldist, and ony wolde me bye,
 Wel wors þan Iudas me bitray; 90
 At my werkis pou hast envye;
 Wele neiper wo may þee noon pay.
 And pou me myztist, as I þee may,
 Wel bittirly pou woldist me bynde;
 I forʒaf, and pou seidist nay; 95
 Thus am I freend and pou vnkynde.

F. 56 b.

(9)

I have bought thy love with My life, and thou deniest Me thy homage.
 I haue bouzt þi loue ful dere.
 Vnkynde, whi forsakist pou myn?
 I ʒaf þee [myn] herte and blood in fere.
 Vnkynde, whi woldist pou not ʒeue me þin? 100
 Thou art an vnkynde homagere,
 And with my foo pou makist þi fyn,
 And seruest me with feble chere,
 To hym þin herte wole holly enelyn.
 And I am lord of blisse and pyne, 105
 And al[le] þing[is] may lese and bynde;
 Aʒeys þee my gatys I wil tyne
 Al þe while pou art vnkynde.

(10)

Remember that thou art in My hand, and turn to Me.
 Man, bipinke þee what pou arte,
 Fro whens pou cam, and whidir pou art boun; 110
 If pou þis day be hool and quarte,
 To-morowe I may put þee down.
 Lete mylde and mekenes melte þin herte;
 þou ruwe vpon my passyoun,
 My wyde woundis depe and smerte, 115
 Wip cros[se], naylis, spere, and coroun.
 Late drede and good discrecyoun
 Thyn herte holly vp to [me] seende;
 þou hast fyue wyttis and resoun,
 And, if pou wilt, pou may be kynde." 120

F. 57.

(11)

A, Lord ! *with* pee we wolen not plete,
 But, as pou seist, it is and was ;
 We haue disserued helle heete,
 But now we zelde us vnto pi gras.
 We wolen bowe, and pou schalt bete
 And chastise us for oure trespas ;
 Late mercy for us so now entrete
 pat neuere no feendis oure soulis chas.

Man's
 answer :
 Lord, we
 have
 sinned ;
 have mercy
 on us ;
 Mary, help
 us.

125

A, blisful Lady, fayre of fas,
 Helpe, for we ben fer bihynde ;
 Or wepynge we mown seye, " Allas,
 Why were we to oure freend vnkynde ? "

130

AMEN.

IX

To God

F. 57 b.

GOd, pat madist al ping of nouzt,
 And *with* pi precious blood us bouzt,
 Mercy, helpe, and grace !
 As pou art verry God and Man,
 And of pi syde pi blood ran,
 Forzeue us oure trespas !

O God, for-
 give us the
 sins to
 which the
 world, the
 flesh and the
 devil have
 tempted us

5

pe world, oure flesch, pe feend oure fo,
 Makip us mys-pinke, mys-speke, mys-do ;
 Al þus we falle in blame ;
 Of alle oure synnes lasse and moore,
 Swete *Ihesus*, us ruweþ soore ;
 Mercy for þin holy name !

10

X

To oure Lady

MArye, Goddis modir dere,
 Socoure & helpe us while we ben here,
 Gouverne, wisse, and rede ;
 As pou art modir, mayden, and wijf,
 Clense us fro synne and graunte good lijf,
 And helpe us in oure nede !

Mary, Virgin
 and Mother,
 help us.

5 F. 58.

XI

To Seynt Iohn

Saint Iohn,
beloved of
our Lord,
intercede for
us.

SEynt Iohn, for grace pou craue
pat of his mercy he wole us saue,
As pou nexst hym were boren [ou] b[r]este ;

And whanne we schulen fro hens weende,
Thou gete us grace to make good eende, 5

In heuene blis wip hym to reste !

AMEN.

XII

[HYMN FROM THE *SPECULUM CHRISTIANI*]

Mary, Virgin
and Mother,
protect and
help me ;

MArye modir, wel pee be !
Marye m[ayden], pinke ou me !

Modir and mayde was neuere noon
To-gydere, Lady, but pou aloone.
Ma[rye] modir, mayden clene, 5

Schilde me to-day fro sorowe & tene.

Marye, out of synne helpe pou me

For thy Five
Joys,

And oute of dette for charyte.

Marye, for pi ioyes fyue,

F. 58 b.

Helpe me to lyue in clene lyue. 10

And for thy
tears by the
Rood.

For þe teeris pou weptist vndir þe rode,

Sende me grace of lyues foode,

Wherewip [I] may me clope and feede

And in truþe my lijf lede.

Help me and
all mine !

Helpe me, Lady, and al myne, 15

And schilde us alle fro helle pyne ;

Schilde us alle fro wordli schame

And fro al[le] wickid fame ;

Schilde us fro vilanye

And fro al wickid companye. 20

Swete Lady, mayden mylde,

Protect me
from the
fiend !

Azeyn þe feend[e] pou me schilde ;

pat þe feend me neuere dere,

Swete Lady, pou me were

2. MS. modir.

5. MS. mayden.

13. MS. me.

Bope bi day and by nyȝt,	25	
Dere Lady, fair and briȝt.		
For my freendis I bidde pee		I pray to
That pei [mut amendid] be		thee for my
Bope to soule and to lijf,		friends,
Marye, for pi ioyes fijf.	30	F. 59.
For my foo-men I bidde also		
That I and pei may so do		and for my
pat I ne pei in wrappe dye,		enemies,
Swete Lady, I pee preye.		
[And] po pat ben in good[c] lijf ;	35	for those
Marye, for pi ioyes fijf,		who are in
Swete Lady, pere-ynne hem holde,		grace,
Be pei ȝonge or be pei oolde ;		
And po pat ben in deedly synne,		and for
Ne late hem neuere dye pere-ynne.	40	those in
Swete Lady, pou hem rede		deadly sin.
That pei amende her mysdede ;		
Marye, for pi ioyes alle,		
Ne late hem neuere in synne falle.		
Preye pi sone, heuene kyng,	45	May I re-
Sende me schrift, housel, & good eendying.		ceive the
Sende me, Lady, sich grace		last Sacra-
In heuene blis to haue a place.		ments at
Marye, as I triste now to pee,		my death,
These preyers pou graunte me,	50	and enjoy
And helpe me to haue pat ilk blisse		eternal bliss.
That neuere [more] schal [ne] mysse.		F. 59 b.

AMEN.

Pater noster. Aue Maria. Credo in Deum.

28. MS. amendid mut.

35. MS. for.

XIII

[LIFE OF ADAM AND EVE]

Here bigynneþ a tretys of Adam and Eue, oure
former fadir & modir, how þei weren maad,
where & where-of, how þei offendiden God, &
what penaunce þei suffriden here perfore, how
manye sones & douȝtris þei hadden, & how longe 5
þei lyueden in pis world, & of her eende.

The creation
of Man.

F. 60.

NOW takip hede þat, whanne oure Lord God hadde
maad heuene [and erpe] and alle þe ourne-
mentis of hem, God say þat þei weren gode, and | seyde :
“ Make we man to oure ymage and liknesse, and be 10
he souereyn to þe fischis of þe see and to þe volatils of
heuene and to þe vnresonable beestis of erpe and to ech
creature & to ech reptile which is moued on þe erpe.”
And God made of nouȝt a man to his ymage and lik-
nesse ; God made of nouȝt a man to þe ymage of God ; 15
God made of nouȝt hem male and female. And God
blesside hem & seyde : “ Encreesse ȝe & be ȝe multiplied,
and fille ȝe þe erpe and make ȝe it soget, and be ȝe
lordis to þe fischis of þe see and to þe volatyls of heuene
and to alle lyuyng beestis þat ben vpon erpe.” And 20
God seyde : “ Lo, I haue ȝouun to ȝou ech eerbe berynge
seed vpon erpe and alle trees þat han in hem-silf seed
in her kynde, þat þo be in-to mete to ȝou and to alle
lyuyng beestis vpon erpe and to ech brid of heuene
and to alle pingis þat ben | mouyd on erpe and in which 25
is a lyuyng soule, þat þo haue to ete.” And it was
doon so, and God say alle pingis whiche he made, and
þo weren ful gode (Genesis ȝ^o). § The Lord God panne
foormede man of þe slijm of þe erpe and spiride in-to þe
face of him an entre of breeþ of lijf, and maad is man 30
into a soule ȝeuyng lijf. § Adam was maad in þe same
place of oure Lord God where þat Ihesu Crist was borun
ynne, þat is, in þe cytee of Bethleem, which is in þe
myddil of þe erpe ; and pere, of foure corners of þe

Adam was
made in
Bethlehem.

world, Adam body was maad. § And aungels brouzten
 pat erpe fro þe foure parties, þe whiche aungels ben
 Mychael, Gabriel, Rafael, and Uryel. And þe erpe pat
 pese aungels brouzten was briȝt & schynynge as þe
 5 sunne, and pat erpe was brouȝt out of foure floodis, pat is
 to seye, Geon, Phison, Tygris, and Eufates. § Thanne is
 man lijk to þe ymage of | God maad, and God blew in his
 face enspiryng of lijf, pat is to seye, his soule. § So as
 he was maad of foure parties of þe erpe, also of foure
 10 maner of wyndis he was enspirid. § Thanne oure Lord,
 whanne Adam was maad, hadde ȝeue him no name; and
 þanne he seyde to þe foure aungels pat þei schulden
 seche hym a name. § And Mizhel wente forþ in-to þe
 eest, and þere he say þe sterre pat hiȝte Annocolun, and
 15 he took þe firste lettre perof. § And Rafael wente forþ
 in-to þe south, and foond þe sterre of þe south pat hiȝte
 Dysis, and he took þe first lettre pere-of. § And
 Gabriel wente in-to þe north, and foond þere þe sterre of
 þe north pat hiȝte Arthos, and he took þe firste lettre
 20 perof. § Þanne wente Vriel in-to þe west, and foond
 þere þe sterre of þe west pat hiȝte Mensembryon, and he
 took þe firste lettre perof. § Theȝe lettris weren
 brouȝt to oure Lord, and he bad Vriel reden hem, and
 he radde hem, and seyde, "Adam," and oure Lord sayde,
 25 "So schal his name be callid." **Versus: Annotele dedit
 A, Disis D, A contulit Arthos, M Mensembrion;
 collige, fiet [Adam].** And ȝe schulen vndirstonde
 pat Adam was maad of eiȝte þingis. O partye was of þe
 sliym of þe erpe, where-of his flesch was; and pere-of he
 30 is slouȝ. § Anoper partye was of þe see, where-of his
 blood was; and pere-of he is couetous and bisy. § Þe
 þridde partye was of stoonys of þe erpe; and þerfore
 he is hard and bittir. § The fourþe partye was of þe
 cloudis, where-of ben hise þinkyngis wrouȝt; and pere-
 35 of he ys leccherous. § The fifþe partye was of þe
 wynd, where-of is maad his breeþ; and perof he is liȝt.
 § The sixte partye was of þe sunne, and perof ben hise

F. 61.

The naming
of Adam.

F. 61 b.

Adam was
made of
eight things.

27. fiet has been added in the margin by the same hand. There
 is not room for Adam.

35. was added above the line.

- F. 62. ȝen; and perof he is fair and | cleer. § The seuepe partye is of pe lȝt of pe world, where-of he is maad glad; and pere-of he hap his vndirstondyng. § The eizþe partye is of pe Holy Geost, and perof is mannys soule; and perof ben þese holy profetis and alle Goddis children. § Forsope þe Lord God plauntide Paradys of delyte fro pe bigynnyng, in pe which he sette man whanne he hadde foormyd hym. And þe Lord God brouȝte forþ of pe erpe ech tre fair in sizt and swete to ete, also pe tre of lijf in pe myddil of Paradys,† and a tre of knowyngge good and yuel. § Thanne þe Lord God took man and putte hym in Paradys of delyte, pat he schulde worche and kepe it; and he comaundide to hym, seiynge: “Of ech tre of Paradys ete; of pe tre of knowyngge good and yuel ete þou not; and what euere | day þou etist perof, wip deep þou schalt dye.”
- Adam is put in Paradise.
- F. 62b. § The Lord God forsope seyde: “It is not good to man to be aloone; make we to hym an help lijk to him.” § The Lord God foormede of pe moist erpe alle þingis of pe erpe hauynge soule and al volatiyl of heuene; þe Lord God brouȝte hem to Adam, pat he schulde se what he schulde clepe hem. Al þing forsope of soule lyuynge, aftir pe kynde and pe propirte of it he ȝaf it name, and rizt as Adam clepide hem, sich is pe name of hem; but to Adam forsope was not founden an helper lijk to hym.
- The making of Eve.
- § Thanne sente þe Lord sleep in-to Adam; and, whanne he was a-slepe, he took oon of hise ribbis and fillid flesch for it. And þe Lord God edifyede pe rib which he took of Adam in-to a womman, and brouȝte hir to Adam. § Thanne Adam seyde: “Þis is now a boon of my boonys and flesch of my flesch; þis schal be | clepid mannys deede, for sche is taken of man.” Wherefore a man schal forsake his fadir and modir, and schal drawe to his wijf; and two schulen be in o flesch. § Eipir forsope of hem was nakid, pat is, Adam and his wijf, and þei schameden not (Genesis iij). § But þe addir was feller þan ony lyuers on erpe þe whiche þe Lord God made. Þe which seyde to pe womman: “Whi comaun-
- F. 63.
- The temptation and fall of man.

- dide God to þou pat ȝe schulden not ete of ech tre of Paradys?" To whom answeride þe womman: "Of þe fruyt of þe trees pat ben in Paradys we eten, but of þe fruyt of þe tre þat is in þe myddis of Paradys comaundide us God pat we schulden not ete, and þat we schulden not touche it, leste peraventure we dyen."
- 5 § Forsope þe addir seyde to þe womman: "Þoru deep ȝee schulen not dye. God forsope woot þat in | what euer day ȝe eten þerof, ȝoure ȝen schulen ben openyd, F. 63 b.
- 10 and ȝe schulen be as goddis, knowynge good and yuel." § Thanne þe womman say þat þe tre was good and swete for to ete, and fair to þe ȝen, and delytable in þe sȝt; and sche took of þe fruyt of it, [and eet], and ȝaf to hir man, þe which eet; and þe ȝen of boþe ben openyd.
- 15 § And whanne þei knewen hem-silf to be nakid, þei sewiden to-gydere leys of fyge trees and maden hem brechis. § And whanne þei herden þe vois of þe Lord goynge in Paradys [in] þe schynynge aftir mydday, Adam and his wijf hidden hem fro þe face of þe Lord
- 20 God in þe myddil of þe trees of Paradys. And þe Lord God clepide Adam and seyde to hym, "Where artow?"; which seyde: "Þi voys I herde in Paradys, and I dredde þere-þoru pat I | was nakid, and I hidde me." To whom seyde þe Lord: "Who forsope schewide þee pat þou
- 25 were nakid, but þat þou eet of þe tre of the which I comaundide þee pat þou schuldist not ete?" And Adam seyde: "Þe womman þat þou ȝauest felawe to me, ȝaf to me of þe tre, and I eet." And þe Lord seyde to þe womman: "Whi didist þou þat?" Þe which answeride:
- 30 "Þe addir bigylide me, and I eet." And þe Lord God seyde to þe serpent: "For þou hast do þis þing, þou schalt be cursid among alle þe soule-hauers and beestis of þe erþe; vpon þi brest þou schalt go, and erþe þou schalt ete alle dayes of þi lijf. Vnreste I schal put
- 35 bitwene þee and þe womman, and þi seed and hir seed; sche schal trede þin heed, and þou schalt asprie to hir hele." § To þe womman forsope God seyde: "I schal multiplie þi dissesis and þi | conseyuynge; in sorowe F. 64 b.

pou schalt bere children, and pou schalt be vndir þe power of þe man, & he schal haue lordschip on þee." § To Adam forsoþe he seide: "For pou hast herd þe vois of þi wijf, and pou hast ete of þe tre of þe which I comaundide þat pou schuldist not ete, cursid is þe erpe in þi werk; in traueile pou schalt ete of it alle þe dayes of þi lijf; it schal buriowne to þee þornes and breris, and pou schalt ete þe eerbis of þe erpe; in þe swoot of þi face or cheer pou schalt ete þi breed, vnto þe tyme þat pou turne azeyn in-to þe erpe of þe which pou art taken; fōr poudir pou art and in-to poudir pou schalt turne." § And Adam clepide þe name of his wijf Eue, þoru þat þat sche was modir of alle þingis lyuyng. For þe Lord God forsoþe made to Adam and to his wijf leperen cootis and clopide hem, and seyde: "Se, Adam is maad ās oon of | us, knowynge good and yuel. Now panne [lest] peraenture he put out his hond and take also of þe tre of lijf and ete and lyue eueremoore,—” And þe Lord God sente hym oute of Paradys of delyte þat he worche þe erpe of þe which he was taken; and he prew out Adam, and he se[t]te cherubyn bifore Paradys of delyte, and a flawmyng swerd and plyaunt to þe wey of þe tre of lijf to ben kepte.

F. 65.

This þat suwip now aftir was doon aftir þat Adam was cast out of Paradys in-to þis woful place.

Adam and
Eve are
driven from
Paradise,
and can find
no food.

F. 65 b.

Aftir þat Adam and Eue weren cast out of Paradys, þei wenten in-to þe west, and maden hem pere a tabernacle, and pere þei dwelten seuene dayes, wepinge, sorowynge, and cryng in grettist tribulacyoun. Aftir þo seuene dayes þei bigunnen to hungir; þei souzten mete and foun- | den noon þat þei myzten ete. § And þazne seyde Eue to Adam: "My lord, I hungre soore. Whi go 3e not to seke þing þat we myzten ete and pereby lyue, if peraenture oure Lord God wole loke on us, and haue mercy on us, and clepe us azein to þe stide pere we woneden first?" § Thanne aroos Adam aftir þo seuene dayes, and 3ede aboute in þe lond opere seuene dayes, and foond

16. *Catch-word* us.21. MS. *sente*.

- no sich mete as pei hadden in Paradys. § Thanne seyde Eue to Adam eft: "My lord, I dye for hungur. Wolde God pat I myzte dye, or ellis pat I were slayen of pee, for-whi for me is God wroop wip pee." And panne
- 5 seyde Adam: "Greet is in heuene and in erpe his wrappe; whepir it be for pee or for me, I noot." § And eft seyde Eue to Adam: "My lord, sle me, pat I may be doon away fro pe face of God, & fro pe sizt of hise aungels, so pat oure Lord | forzete to be wroop wip pee,
- 10 so pat he myzte lede pee azeyn in-to Paradys; for-whi for pe cause of me pou art put out *perof*." § Thanne seyde Adam: "Eue, speke no moore so, leste oure Lord God sende his malysoun upon us. How myzte it be pat I schulde putte myn hond in-to my flesch, pat is to seye,†
- 15 how myzte it be pat I schulde sle my fleisch? But aryse, go we and seke we where-wip to lyue, and ne stynte we not to sechie." § Thanne pei weuten and souzten nyne dayes, but pei founden not sicke as pei hadden in Paradys; napeless sicke pei founden as beestis
- 20 eeten. § Thanne seyde Adam to Eue: "Oure Lord God delyueride mete to beestis, but to us he deliueride mete of aungels. But make we sorowe [and doo penaunce] bifore pe sizt of oure Lord pat made us fourty day[es], if happily oure Lord God pat made us forzeue us and
- 25 ordeyne us where-wip to lyue." § Thanne seyde Eue to Adam: "My lord, sey me what is penaunce, or how we schulden do penaunce; leste happily we taken upon us pat we may not fulfille, and oure preyers be not herd, and God turne his face fro us, if we fulfille not pat we
- 30 han bihote. § Thou, my lord, why seist pou so? Whi pouztist pou to do penaunce, for I haue brougt pee to tribulacioun?" § Panne seyde Adam to Eue: "Myztist pou nott suffre as manye dayes as I may; suffre as manye, and pou schalt be saaf. I schal suffre fourty
- 35 dayes and seuene, for al ping was maad, confermyd, and blessid in seuene dayes. Arise, and go pou to pe flood of Tygre, and bere a stoon wip pee, and stonde *pere-on* in pe watir vp to pe necke, and lete no word come out

F. 66.

F. 66b.

They do
penance in
Jordan and
Tigris.

14. MS. repeats How myzte it be . . . pat is to seye.

15. soule crossed out before fleisch.

F. 67. of pi mouþ; for we ben | vnworpi for to praye God, for
 oure lippis ben vnclene, for we eeten of þe forboden tre.
 Be pere fourty dayes, and I schal go in-to þe flum
 Iordan, and be pere fourty dayes and seuene, if happily
 oure Lord God wole haue mercy of us." § And Eue 3ede 5
 in-to þe watir of Tygre, as Adam bad; & Adam 3ede
 in-to the flum Iordan, and leyde his stoon in þe botme
 of þe watir, and stood pere-vpon to þe necke in þe flood;
 and þe heer of his heed was spread abroad on þe watir.

The lamen-
 tation of
 Adam.

Se now þe sorowyng of Adam here.

10

F. 67 b.

§ Thanne seyde Adam: "I seye to þee, Iordan, gadere
 to-gydere pi wawis and alle lyuyng beestis wip-inne þee,
 and comeþ aboute me and maakip sorowe wip me. Not
 for 3ou-silf make 3e sorowe, but al for me; for 3e han
 not synned, but I wickidly a3eyns my Lord | haue synned. 15
 Neipir 3e diden ony defaute, neipir 3e ben bigylid f[ro]
 3oure sustenaunce, neipir f[ro] 3oure metis ordeyned to
 3ou; but I am bigylid f[ro] my sustenaunce which was
 ordeyned for me."

Se now how alle lyuyng þingis sorowiden to-gydere 20 wip Adam.

F. 63.

Whanne Adam hadde maad al þis lamentacioun wip
 sikyng and soriful teeris, þanne alle lyuyng þingis
 on erþe, fisch, foul, and beest, cam[en] aboute hym
 makyng sorowe wip hym, and þe watir also soruyngly 25
 stood stille in þat tyme of preiyng. § Thanne Adam
 wip teeris criede to þe Lord fro day to day, so þat his
 vois wexide hors. § And whanne nynetene dayes of
 sorowyng weren fulfillid of Adam and of Eue and alle
 lyuyng þingis þat sorowiden wip hem for her synne, 30
 þanne his ad|uersarye þe feend, stirid wip wrappe and
 enuye to hemward, transfiguride hym in-to a sayr
 ymage, and wente to þe flood of Tygre pere Eue was
 sorowyng, and cam to hir and wepte wip hir.

16. MS. for.
 18. MS. for.

17. MS. for.
 24. MS. came.

Now se how þe feend trecherously spak to Eue.

- § Thanne cam þe feend to Eue and seyde: "Come out of þe flood and wepe no more, for þou art dischargid of al þin opir penaunce, for God haþ seen þoure sorowis, and haþ forȝene þou þoure trespassis at þe prayer of me and of alle opere aungels. Perfore come now out, for Adam þi lord is out, and God sente me to þee, to lede Adam and þee to þoure sustenaunce aȝeyn which ȝe hadden in Paradys, and losten for þoure synne. And perfore come out, þat ȝe weren at þoure mete þat is maad redy." § Thanne Eue wente out of þe waȝtir, and hir flesch was greene as gras for coold of þe watir, and whanne sche cam to lond sche fel down for feblenesse, and lay þere stille as deed almoost a day; and þe deuel took hir up and cumfortide hir, and brouȝte hir to Adam. § And whanne Adam say hir, he cryede wepyngo: "O Eue, where is þe werk of þi penaunce; how is it þat oure enemy haþ þus bigylid þee, þe which bigylide us fro oure dwellynge place in Paradys and oure goostly ioye?" § Whanne Eue herde þis, sche knew hir-silf bigylid þoru þe feend, and fel grouelynge to þe erþe, and þanne was hir sorowe doublid. § Thanne Adam fel down, and his sorowe doublide, and cryede and seyde: "Curside be þou, deuel; what eylde þee at us; what haue we doon to þee; why doost þou sich malice to us; haue we ouȝt bynome þee þi ioye or þi honour; whi fȝtist þou þus aȝeins us, þou envious deuel and wickid?"

Satan deceives Eve, and persuades her to forsake her penance.

F. 68 b.

Adam denounces Satan.

F. 69.

Se now þe answer of þe deuel to Adam.

- 30 Þanne answeride þe deuel sorowfully and seyde: "O Adam, al myn envye, malyce, and sorowe is þoru þee, for þoru þee I am kepte fro my ioye and cast out of myn heritage þat I hadde in heuene among aungels, and for þee I am cast out in-to erþe."

Satan relates how he was cast out of Heaven because he would not worship Adam.

35 Þe answer of Adam to þe deuel.

Adam answeride and seyde to þe deuel: "What haue I do to þee, or wherfore blamest þou me? Þou were vnknownen to me, ne I wiste not of þee."

Now þe answer of þe deucl to Adam.

The deucl seyde to Adam : "Þou woost not what þou seist, for in þat day þat þou were maad, I was cast down fro heuene ; and whanne God blew in þee þe spiryt of lijf, and þou were maad to þe liknesse of God, and Mizhel ledde þee bfore God, and God seyde : 'Lo, I haue maad Adam as oon of us,—'"

**Se now how Mizhel wolde haue Adam to be
worschipid by Goddis ordynaunce.**

"Mizhel went forþ and clepide alle aungels, and seyde : 10
'Worschipe 3ee þe ymage of God, as God hap comaundid.' And þilk Myzhel firste honouride him, and clepide and seyde to me : 'Honoure þe ymage of oure Lord God.' And I answeride and seyde : 'Nay, nay ; I haue not to doone to worschipe Adam.' § Whanne 15
Mizhel chargide me to worschipe þee, I seyde to hym : 'Where-wip chargist þou me ? I wole not worschipe a foulr þan I am. I am fairer þan he, and I was afore alle creaturis ; and eer he was, I was maad ; and perfore he schal worschipe me, and I not hym.' And opere 20
aungels þat herden þis wolden not worschipe hym. § Than ne seyde Myzhel : 'Worschipe þou þe ymage of God, or God wole be wroop wip þee.' And I seyde to hym : 'If God be wroop wip me, I schal sette my seete on þe sterris of heuene, and be lijk to hym þat is alpir 25
hizeste.'"

**Se now how Lucifer was putt out of heuene for his
pryde and vnobedience.**

§ "Thanne God was wroop wip me, and comaundide þat I schulde be dryuen out of heuene, and out of my 30
ioye, wip myn aungels ; and so by þe cause of þee we ben cast out of oure dwellynge, and put here in-to erpe. And anon I was brouȝt in sorowe and angre, for I was put out of al my ioje, and þou were put yn alle delycis and murpis. And perfore I bigan to be envyous to 35
þee-ward, and I myȝte not suffre þee to be so in ioje, ne

23. MS. wroop crossed out after wroop.

lyue in so myche murpe. But panne I wente and bigilide the | womman, and wip hir I bigilide pee f[ro] alle pi delicis, murpis, and ioyes, riȝt as I was put out of my glorious beyngē." § Whanne Adam herde pis, he criede
 5 wepyngē, and seyde: "Lord God, my lijf is in pin hondis; make pat pis wickid aduersarye be fer from me, for he sekijp euere in al pat he may to spille my soule. Lord, graunte me þe ioye pat he lees!" § Whanne Adam pis lamentacyoun hadde maad, þe deuēl vaneschide
 10 away fro his siȝt, and Adam truly fulfillide pere fourty dayes and seuene in penaunce in þe watir of Iordan.

F. 70 b.

Adam completes his penance.

Now se here firpirmoore how Eue spak to Adam.

§ And Eue seyde to Adam: "My Lord God lyueþ; to pee is grauntid lijf, and my lijf is grauntid to pee;
 15 for at þe firste tyme, neipir at þe laste, þou were not cursid; but I am cursid and bigilid, for I kepte | not þe heestis of God. And now departe me fro þe liȝt of pis lijf, for I wole be departid fro þe siȝt of pee, for I am not worpi to se pee, neipir to haue murpe of pee ne
 20 cumfort for my wickidnesse; but I wole weende as fer as I may in-to þe west, and dwelle pere til pat I dye." And sche wente forþ in-to þe west wip greet sorowe, and made hir a wonyngē styde to dwellen ynne, and wepte pere-ynne bittirly; and pat tyme sche hadd go wip
 25 childe þre monēpis. § And whanne þe tyme cam of birþe, sche was trauelid wip manye dyuerse sijknēssis. And sche mette wip oure Lord, and seyde to hym: "Lord, haue mercy on me and helpe me," and God herde hir not, neipir hadde mercy on hir. § And sche
 30 seyde to hir-silf wip moornyngē cheere: "Who schal now do my lord to wyten of my wo? I preye [ȝou], liȝtis in heuene, whanne ȝe turnen a-ȝeyn in-to þe eest, pat ȝe schewe my sorowes to Adam myn husbonde." As soone as sche hadde þus preyed, hir dissesis weren
 35 openyd to Adam. § And whanne Adam knew hir sorowes, he seyde: "Þe dissesē of my wijf Eue is comen to me, and þefore, leste þe wickid addir þe feend come

F. 71.

Eve departs into the West.

F. 71 b.

Warned of her sickness by the lights of Heaven, Adam visits her.

and fizte wip hir, I wole go and visyten hir." And he wente forþ, and foond hir in greet sorowe and dissesse. § And anoon whanne Eue say him, sche seyde: "My soule and lijf is wel refreyschid þoru þe sizt of Adam." þanne seyde Eue to Adam: "Now, good lord, preye 5 for me, þat I myzte be delyuerid fro þese worste peynes." And Adam preyede to God for hir.

**Se now here of þe midwyues of Eue and of þe
delyueraunce of Caym hir child.**

F. 72. And þanne þere camen twelue aungels | and two 10
The birth of Cain. vertues, þat is to seye, two opere ordris of aungels, stondynge al aboute hir, bope on þe rizt syde and on þe lift syde. § And Mizhel stood on þe rizt syde and touchide hir face and hir brest, and he seyde to hir: "Eue, þou art blessid for Adam, þat is, for the penaunce 15 and þe prayers of hym; for þoru hise prayers we ben sent to þee, þat þou myzte vndirstonde help and socour of Goddis aungels. But ryse þou, and make þee redy to þe birþe, for þi tyme is nyȝ." And sche made hir redy þerto, and sche childe a sone wip sorowe. § And 20 anoon þe child roos up and ran forþ and took gras in hise hondis and ȝaf to hise modir, and þei clepiden his name Caym. § Thanne Adam took Eue and hir child, and ledde hem in-to þe cest. And oure Lord God sente Mizhel þe archaungel to sowe dyuerse seedis, | and 25 ȝaf hem to Adam, and tauȝte Adam to wirke and to tilye þe lond and to haue fruyt to lyue by, and alle þe generaciouns aftir hem.

The birth of Abel. **Now anoon suwyngre here aftir Adam companyede
wip his wijf.** 30

Eve's dream. § Thanne Eue conseyuede and bare a sone þat hiȝte Abel, and Caym and Abel woneden to-gydere. And Eue seyde to Caym: "My dere sone, as I slepte my-pouȝte I say þe blood of Abel þi broþir falle in þin hondis." And þe same sche toolde to Adam, and Adam 35 seyde: "I drede þat Caym schal sle Abel; þefore þei schulen be departid and dwellen a-sundir." And þei

maden hem dwellynge placis pat oon fer fro pat opere,
and maden Caym a tylier of erpe, and Abel a schepardo.
And 3it aftirward Caym slou3 Abel.

Se how Caym slou3 Abel.

- 5 § That tyme pat Caym slou3 Abel, thanne | Adam was
an hundrid and pritti 3eer oold. Aftir knew Adam Eue
his wijf, and gate a sone pat hi3te Seth. panne seyde
Adam to Eue: "I haue bigeten a sone for Abel, pe
which Caym slou3." § Thanne lyuede Adam aftir he
10 bigat Seeth ei3te hundrid 3eer, and bigat pritti sones and
two and pritty dou3tris. Alle hise children weren sixti
and fyue, whiche multiplieden greetly on pe erpe.

F. 73.

The birth
of Seth.

§ This pat sueþ tellip how Caym slou3 Abel, and of
pe veniaunce pat God took of Caym (Genesis ii[i]j).

- 15 **A**ftir manye dayes, Caym schulde offere of pe fruytis
of pe erpe and 3iftis to pe Lord; Abel forsope
offride pe firste bigeten of hys flok and of pe fatnesse of
hem. And pe Lord biheld to Abel and to hise 3iftis;
to Caym forsope and to hise 3iftis he bihelde not. And
20 Caym was greetly wroop, and pere-wip fille his cheer.
And pe Lord seyde to hym: "Whi artow wroop, and
whi pere-wip fallip pi cheer? Schaltow not resseyue,
if pou doost wel? ellis forsope yuel, anoon in pi zatis
pi þ synne schal be at pee. But vndir pee schal be
25 pe appetyte of him, and pou schalt haue pe lordschip of
him." And Caym seyde to Abel his broþir, "Go we
out," and whanne þei weren in pe feeld, Caym aroos
a3eins his broþir Abel and slou3 him. And pe Lord
seyde: "Caym, where is Abel pi broþir?" Which
30 answeride: "I woot nere where; am I pe keper of my
broþir?" And he seyde to hym: "What hast pou do?
pe vois of [pe blood of] pi broþir crieþ to me fro pe
erpe. Now panne pou schalt be cursid upon pe erpe,
which openede his moup, and took pe blood of pi broþir
35 of pin hond. Whanne pou worchest pe erpe he schal
not 3eue to pee | hyse fruytis; vagaunt and fer fugytif
pou schalt be on erpe alle pe dayes of pi lijf."

The slaying
of Abel.

F. 73 b.

F. 74.

Se þe answer of Caym to his Lord God

§ Thanne Caym seyde to þe Lord God: "Moore is my wickidnesse þan þat I disserue forzenenesse. Se, pou caste me out þis day fro þe face of þe erpe, and fro þi face I schal be hid, and I schal be vagaunt and fer fugitijf in erpe; alle þanne þat schal fynde me schal sle me." And the Lord seyde to hym: "It schal not be doon so, but al þat schal sle Caym schal be seuenefoold poneschid." And þe Lord sette a signe in Caym, þat ech þat fyndip hym schulde not sle him. § And Caym passide out fro þe face of þe Lord, and dwellide fer fugitijf in þe erpe at þe eest place of Eden. Caym forsope knewe his wijf, which conseyuede and bar Ennok; and he bildide a cytee, and clepide þe name of it aftir þe name of his sone Ennok. § And Ennok gate Irad, and Irad gaat Mauyael, and Mauyael gaate Matusael, and Matusael gate Lameth, þe which took two wyues, þe name of þat oon Ada, and þe name of þat opere Sella; and he gaat Iabel, þat was fadir of dwellers in tentis and of shepardis; and þe name of his broþir Tubal, he was þe fadir of syngers in harpe and orgon. Sella gate Tubalcaym, þat was an hamer-smyth and a smyth into alle werkis of bras and of irun, and þe sistir of Tubalcaym, Noema. And Lameth seyde to hise wyues Ada and Sella: "Heere 3e my voys, wyues of Lameth, and herkne 3e my word; for I slou3 a man in-to wounde, a 3onge wexynge man in-to my wannesse. Veniaunce schal be 3ounn of Caym seuenefoold, of Lameth forsope | seuentisithe seuenefoold." § Forsope 3it Adam knew hys wijf, and sche bar a sone and clepide þe name of hym Seeth, seiynge: "God sente to me anopir seed for Abel, whom Caym slou3." But and to Seth is boren a sone, whom he clepide Enos; þis bigan inwardly to clepe þe name of þe Lord (Genesis iiij^{to}). § And Adam seyde to Seeth: "Sone, heere me, I schal telle to þee what I say and herde aftir þat we weren cast out of Paradys. I and þi modir as we weren in orisoun, Mizhel þe archaungel, Goddis messenger, cam to me, and I say ordris of aungels as picke as wynd beynge

The gener-
ations of
Cain.

F. 74 b.

F. 75.

Adam re-
lates to Seth
how he was
rapt into
Paradise.

in a fair cercle, and I say a chare, and þe whelis þerof as fier.
 Þanne I was raueschid in-to Paradys, and þere I say
 oure Lord, and his semelaunt was as fier brennynge,
 and his | cheer was so briȝt þat I miȝte not endure to
 5 loke þere-upon; and a greet multitude of aungels weren
 a-boute þe beemys of þe briznesse of hys semelaunt.
 § And I say a-noper wondirful cumpanye of aungels
 beynge on his riȝt syde and lift syde; and I was in greet
 dreede, and made my preyer to God in erþe. And my
 10 Lord God seyde to me: 'Wyte þou wel þat þou schalt
 dye, for þou forȝete my comaundement, and herdist þe
 word of þi wijf which I ȝaf to þee to be þin vndirlyng
 and þi soȝet at þi wille, and þou obeyedist to hir and
 not to me.'"

F. 75 b.

15 **Se now here þe preyer of Adam folewinge.**

Adam's
prayer to
God.

§ Thanne seyde Adam: "Now whanne I herde þese
 wordis, I fel down to þe erþe and seyde: 'Lord moost
 myȝtful and moost merciabile, God boþe blessid and
 meke, ne forȝete not þe worschipful name of | þi dignyte,
 20 but conuerte þou my soule, for I dye, and my spiryt
 passiȝ out of my moup. Ne caste me not a-wey fro þi
 face, which þou hast maad of þe slym of þe erþe;
 neipir putte þou hym bihynde, þat þou hast norischid
 wiȝ þi grace. Bihold on me, Lord, how þi wordis
 25 brennen me.'"

F. 76.

Lo now, how God spekip to Adam.

God's
answer.

"And oure Lord God seyde: 'For þin herte is sich
 þat þou louest science and goodnesse, and repentist þee,
 þou schalt not be doon away fro þi kunnyng, and þe
 30 seed þat cometh of þee, þat wole serue me, schal neuere
 be lore.' § And whanne I herde þese wordis, I honouride
 hym lowly on þe erþe, and seyde: 'þou art God with-
 oute bigynnyng and eendying, and e[very] creature owip
 to worschipe þee and loue þee. þou art aboue alle
 35 liȝtis s[chy]nyng, þou art verry liȝt of liȝt, þou art sich
 þat no tunge may telle ne comprehenden in witt. § O

F. 76 b.

4. not written above the lin.

33. MS. faded.

35. MS. faded.

pilk greet vertu of God, alle creaturis zeuen to pee
honour and preising; whanne þou hast maad mankynde
þoru þi greet vertu, it bihouep þee to be worschipid.
§ And anoon as I hadde preyed þis,† Mizhel þe arch-
angel of God took myn hond and caste me out of 5
Paradys in þe visitaciouns fro þe sizt of God. And
Mizhel helde a 3erde in his hond, wip which he touchide
þe watris pat weren in þe circuyte of Paradys; & wip
þe which touching of þe forseid 3erde þei congyliden
to-gydere in-to yse. And I wente vpon hem, and 10
Mizhel wente wip me, and ladde me azeyn in-to þe place
of Paradys fro þe which he raueschide me, and efte
azeynward | he ledde me to þe lake pere he raueschide
me."

F. 77.

The
prophecy of
Adam.

Se now how Adam schewide to his sone Seeth þingis 15
pat weren to-comynge aftir.

§ "Now, my sone Seeth, heere me, and I schal schewe
to pee þe prynuytees pat ben to come, and þe sacramentis
pat ben schewid to me; for whi I vndirstood and knewe
þingis pat ben to come in þis world temperal þe whiche 20
God made for mannys kynde, pat is to seye, I hadde
my knowinge and myn vndirstondyng of þing pat is
to-comynge by þe etynge pat I eet of þe tre of vndir-
stonlynge. § Also I vndirstood pat God schal schewe
him in foorme of fier, and go out of þe seete of his 25
maieste, and he schal zeue to men hise heestis, and make
hem holy in the hows of his maieste. And God schal
sche|we to hem a meruelous place of his magiste, vpon
whiche þei schulen make dwellynge placis in erpe; and
pere þei schulen bigge an hous on erpe to her God. 30
And þei schulen breke hise comaundementis, and her
holy place schal be brent, and her lond schal be forsake,
and ech of hem schal be dryu[er] fro opir, for þei wolen
wrappe God. And þe seueþe day God schal make hem
saaf, and brynge hem azein to-gydere, and eft þei 35
schulen bigge newe housis to her God, and panne schal
þe laste hous of God be betir saued þan þe first. And

F. 77 b.

4. MS. þis þis Mizhel.

33. MS. dryūe.

eft soone schal schrewidnesse ouercome ritzwijsnesse,
 and eft schal God dwelle *with* men in erpe to be seyen,
 and panne schal ritzwijsnesse bigynne for to schyne,
 and [en]emyes schulen no moore power haue to [noy]
 5 ony man pat trowip in God. And he | schal saue his folk, and pe wickid men schulen be poneschid and
 departid from God, for pei wolden not kepe hise heestis
 ne his lawe, and God schal reyse a saaf peple to be
 maad wip-uten eende. And wickide men schulen put
 10 Adam out of his kyngdom, and aftirward who pat wole
 of pat kyngdom loue heuene and erpe, nyztis and dayes,
 and alle creaturis worschipyng to pe Lord; and pei
 schulen not breke hise comaundementis, ne pei schulen
 not chaunge hise werkis. And men forzetyng pe
 15 comaundementis of God, pei schulen be chaungid; for
 God schal putt out wickide men, and ritzwise men
 schulen dwelle as ritzwijsnesse in pe sict of God. And
 in pat tyme men schulen be purifyed of her synne by
 watir of Cristendom, not | willyng to be purified by
 20 watir. Wijs is pat man pat amendip his soule, for whi
 pere schal be a greet day of iuggement a-mong synful
 men, and her deedis schulen ben enqwerid of ritzwijs
 God her iuge."

F. 78.

F. 78 b.

Se now how Adam clepide to-gydere alle hise children,
 25 and enfoormede hem of manye pingis, and
 schewide hem pat he was ny; pe deep.

Adam calls
 his children
 to him.

And whanne Adam was of nyne hundrid and pritty
 30 3eer oold, he wiste wel pat hise lijf dayes schulden
 soone eende. He seyde to Eue: "Gadere to-gydere alle
 my children bfore me, pat I may speke to hem and
 blesse hem eer I dye." And pei camen to-gydere in
 pre partyes bfore his preiynge place where Adam hadde
 preyed to oure Lord God, and pei camen to-gydere wip
 o vois, seiynge; "What sey 3e to us, fadir? Whi | ben
 35 we gaderid hidir, and whi liggist pou in pi bed? Sey to
 us what is pi wille, pat we do it."

F. 79

Now Adam spak to hise children.

§ Thanne Adam answeride and seyde: "My children, me is ful wo, and wip sorowis I am trauelid." And hise children seyden to hym: "Fadir, what is it to haue yuel, and wip sorowis to be traueylid?" 5

Seth offers
to go to
Paradise and
ask for the
fruit thereof.

How Seeth spak to Adam his fadir.

F. 79 b.

§ Thanne seide Seeth to Adam his fadir: "Lord my fadir, happily pou hast desyrid for to ete of þe fruyt of Paradys, of þe which sumtyme pou eete; and perfore, I suppose, pou liggist þus in sorowe. Wiltow þat I go 10 and neizhe þe ȝatis of Paradys, and do dust on myn heed, and falle down to þe erþe bifore þe ȝatis of Paradys, and crye in greet lamentacioun, preynge oure Lord, and happily he wole heere me and | seende hys aungel to me, to brynge me þat pou desirist?" 15

Now Adam spak to Seeth.

§ Thanne Adam answeride and seyde: "Sone, I desyre no þing, but I waxe ful sijk and haue greet penaunce in my body."

The answer of Seeth to Adam.

20

§ Seeth answeride: "Fadir, I noot what sorowe is; perfore sey pou what it is and hyle it not."

Adam tells
his children
of the Fall.

Se whi Adam was put in Paradys.

F. 80.

§ Thanne seyde Adam: "Heerip, alle my children, whaune God made me and ȝoure modir, and putte us 25 in Paradys, and ȝaf us alle þe trees berynge fruyt to eten of whanne we wolden, but oonly of þe tre of knowynge good and yuel, þat stondip in þe myddil of Paradys. § Þus God putte us in Paradys, and ȝaf me power in þe eest and in þe partye þat is ȝens þe 30 norþ, and to ȝoure modir he ȝaf fro | þe south vnto þe west, and ȝaf us two aungels to kepe us. Þe tyme cam þat þese aungels wenten in-to þe sizt of God hym to honoure. Þanne anon þe feend foond a place in ȝoure modir, and counseilide hir to ete of þe forboden tre; 35 and sche eet, and profride me to ete, and I eet. And

anoon oure Lord God was wroop to us, and seyde to me :
 'For pou hast forsake my comaundementis, and pat
 I ordeynede to pee pou hast not kepte, se, now I
 schal caste in-to pi body seuenty woundis of dyuerse
 5 sor[o]wes ; fro pe coroun of pin heed vnto pe sole of pi
 f[oo]t alle dyuerse membris of pi body be pei turmentid.'
 Lo, manye sijknessis God hap ordeyned us, and to alle
 oure osprynge." § This Adam seiynge to hise sones,
 he is taken wip greet sorowis, and he cr[i]jede wip greet
 10 vois and seyde : "Wh[at] | schal I, wrecche, do pat am
 putt in pese sorowes ?" F. 80 b.

Se now pe lamentacyoun of Eue.

And whanne Eue hadde herd pis sorowe of hir hus-
 bonde, sche bigan to wepe and seyde : "Lord God,
 15 putte p[ese] sorowes in me, for whi I haue trespassid,
 and nott he." And sche seyde to Adam : "Good syre,
 zeue me part of 3oure sorowes, for my defaultis maken
 pee to haue sorowes." § And Adam seyde to Eue :
 "Arise and go wip pi sone Seeth, and neizhe ze to pe
 20 3atis of Paradys, and caste erpe on 3oure heedis and
 fallip doun and makip sorowe in pe sizt of oure Lord God,
 if happily he wole haue mercy on us, and happily he
 wole comaunde an aungel to go to pe tre of mercy, fro
 pe which rennep oyle of lijf, and happily he schal zeue
 25 3ou of pat medicyn, pat ze may pere-wip a-noynte me,
 pat I my3|te be lissid of pese sorowis, in pe whiche I
 brenne and am ful very of." F. 81.

Se now how Seeth and Eue his modir wenten toward Paradys.

30 § Thanne Seeth and Eue his modir wenten towarde
 Paradys in haaste. And while pei 3eden by pe weye,
 sodeynly pere cam an addir, a foule beeste wip-uten
 pytee as it were a feend, and boot Seeth wickidly in pe
 face. And whanne Eue say pat, sche bigan to wepe
 35 bittirly and seyde : § "Allas is me, wrecche, for I am
 cursid, and alle pat kepen not pe comaundement of God."

Adam sends
Eve and
Seth to
Paradise to
ask for the
oil of life.

F. 81.

On the way,
a serpent
bites Seth in
the face

5, 9, 10. MS. *faded*.
 15. MS. *pi*.

6. MS. *feet*.
 26. *Catch-word* te.

F. 81 b.

And sche seyde to þe addre wip a greet vois: "O þou cursid beest, whi doutist þou nott to hirte and to a-noye Goddis ymage, and how artow hardy to figte wip it, or pi toop to grece so worpi a creature?" And þe addir answeride and seyde wip a greet vois: "O þou Eue, 5
 whēpir oure schrewidnesse be not a-fore God, no hap not God stirid oure woodnesse azeins 3ou? Sey, þou Eue, how were þou so hardy to ete of þe tre which oure Lord God comaundide þee to ete not of? For bifore hadde we no power in 3ou, but aftir pat 3e hadde broke 10
 Goddis bidding we hadden power in 3ou."

Se now how Seeth spak to þe serpent.

F. 82.

§ Thanne seyde Seeth to þat cursid worm: "Cursid be þou of God! Go away fro þe sizt of men, close pi mouþ and waxe þou dombe, cursid enemy and distrier 15
 of riztwijsnesse; go fro þe sizt of Goddis ymage til God calle þee azeyn to be prouyd what þou art. § And þe worm seyde to Seth: "I may not wipstonde pi biddylng, but now I go away fro þe ymage of God." | § Seeth and Eue hys modir wenten to þe gatis of 20
 Paradys, and þei tooken þe dust of þe erpe and casten on hir heedis and on her facis, and þei fillen grouelynge to þe erpe and maden greet sorowe,† preyinge God to haue mercy on Adam, and þat he wolde sende an aungel to brynge hem of þe oyle of þe tre of mercy to hele wip 25
 Adam.

St. Michael
 prophesies
 of the com-
 ing of Chris-
 tianity.

Seep þe answer of þe aungel to Seeth.

§ The aungel Mychael appeeride to hem and seyde: "I am [þe] archaungel Mychael, þat am ordeyned of God keper of manys body. I sey to þee, Seeth, wepe no 30
 moore, preiynge for þe oyle of mercy to anynte wip þe body of thi fadir Adam, for þou myzte not haue of þat oyle of mercy til fyue þousinde 3eer, two hundrid, and eizte and twenti be eendid."

23. MS. sorowe and preyinge.

27. First þe above the line.

29. MS. an.

Se here þe profecye of Cristis co|mynge.

F. 82 b.

- § "Thanne schal come on erþe Ihesu Crist, Goddis sone, and schal be baptisid in þe flum Iordan, and he schal dye and rise aȝeyn and go to helle and anoynte
 5 þere Adam þi fadir and brynge him [to blisse] and alle feiþful deede men wiþ hym, whiche anoyntynges schal dure wiþ-uten eende. § Thanne schal Crist Ihesu stye up, and he wole lede þi fadir in-to Paradys to his tre of mercy. And go þou now to þi fadir and sey to
 10 hym, þe tyme of hise lijf-dayes ben doon, for aftir sixe dayes his lijf schal passe, and þanne þou schalt see grete wondris in heuene and in erþe among þe briȝt aungels of heuene." § Whanne Miȝhel þe archaungel hadde seid þis, anon he vaneschide away. § And Eue
 15 and Seeth turneden aȝeyn hoomward, and taken wiþ hem swete oynementis | (odoramenta†), pat is, Nardum and Crocum and Calamynte and Cynamonium and Canel. § And whanne þei camen hoom to Adam, þei teelden how þe serpent hadde byten Seeth his sone.

F. 83.

20 Se now how Adam spak to Eue.

Death of Adam.

- § And Adam seyde to his wiȝf: "Biholde what þou hast do to us. Þou hast brouȝt to us a greet dissesse, and synne to al oure kynde. But soply al þis pat þou hast do to us, and alle þingis pat ben doon, schewe to oure
 25 children aftir my deef, pat þei pat schulen come of us here-aftir ne shulen not ben wroop to bere þe dissesis pat þei schulen haue, ne þe sorowis; þanne þei schulen curse towardis us, and seye: § "These dissesis han oure former fadir and modir brouȝt us to, pat weren in þe
 30 bigyynyng afore us." § Whanne Eue herde þis, sche bygan to | wepe and make doel. § And, as Miȝhel seyde bifore, aftir sixe dayes Adam diede, and eer he diede, he seyde to hise children: "Biholde ȝe now on me, my children, and seep now how I dye, and þe noumbre of my
 35 dayes in þis world ben nyne hundrid ȝeer and thritty. § Whanne I am deed, biriep me aȝens Goddis ȝerd in þe

F. 83 b.

16. MS. ordoramenta.

25. MS. to expunged, and of added above the line.

feeld of his dwellynge place." And whanne he hadde
seyd þis word, he ȝeeldide up þe spirit, and þe sunne
waxide derk, and þe moone and þe sterris eȝte dayes
lastynge.

Eve and her
children
mourn for
him.

Se now how Seeth and Eue his modir diden aboute 5
Adam.

F. 81.

§ And whanne Seeth and Eue his modir hadden
leyd forþ the deed body of Adam, panne þei kneliden
a-down oon tyme and saten anopir tyme, and þei greetly
sorowiden upon þat deed body, and euere þei lokiden 10
| downward towardis þe erþe, clappyng her hondis vpon
heedis, and þei puttiden down her heedis to her knees
soore wepyng, and alle her children also.

He is buried
by the angels
in Paradise.

Se now how Myȝhel þe archaungel spak to Seeth.

F. 84b.

§ And panne Miȝhel þe archaungel spak to Seeth 15
and to Eue his modir as þei weren stondynge at Adams
heed. And he seyde to Seeth: "Aryse up fro þe body
of thi fadir, and come to me that þou may se þi fadir,
and þe ordynaunce þe which oure Lord God purposide
to do wiþ hym, for he haþ mercy on hym at þis tyme." 20
Th[an]ne alle aungels trumpiden vp, seyinge: "Blessid
be [þou], God, of þi makynge, for þou art now merciable
on hym." § Thanne s[ay] Seeth þe hond of God holden
up and [hel]de hys fadir soule, and took it to Sey[nt]
Mychael, and seyde: "Lete þis soule be [in] | thy 25
kepyng yn turmentis in-to þe laste day of dispensacyoun,
and panne schal I delyuere hym of hise sorowis. For
soþe, panne he schal sitte on his ioyful trone, þat
haþ cast hym so lowe." And ȝit seyde God aȝeyn to
Michael: "Bryng to me þre clopis of sendel and 30
bismos, and ley oon ouer Adam, anopir ouer Eue, and
anopir ouer her sone Abel." And alle þe ordris of
aungels wenten bifore Adam, and blessiden þe sleep† of
þe last eende of hys deeth.

21. MS. *faded*.
25. MS. *faded*.

23. MS. *faded*.
33. MS. *adds of þe sleep, crossed through*.

24. MS. *faded*.

Se now here where and how Adam was beryed, and
- who weren at hys bir[i]yng.

§ And archaungels beryeden þe body of Adam on þe
body of his sone Abel in Paradys. § Seeth and [hi]s
5 modir sayen þat the aungels dide, and they merveyliden
greetly. Thanne seyden the aungels to hem : | “As 3ee F. 85.
han seen these bodyes beryed, yn the same maner birieþ
3oure dede bodyes aftirward.” § Thanne sixe dayes
aftir that Adam was deed,—

10 See now how Eue spak to alle hir childr[en].

†Eue knew that deeth was comynge towardis hir faste.
Sche gaderyde to-gydere alle hir sones and douȝtris, and
seyde : “Hecriþ me, my sones & douȝtris, what I schal
telle to 3ou. Aftir the tyme that 3oure fadir and I
15 hadden passid Goddis comaundementis, Mychael the
archaungel seyde þu[s] to us : ‘For 3oure synne God
wole d[istrie] 3oure kynde, firste by watir, aftirward by
fier; and yn these tweyne alle man[n]ys kynde ben
[ponyschid] of God.’”

Eve tells
her children
of the two
judgments
to come.

20 Seep now here how Eue techith Seeth to make tablis
of stoon.

§ “Therefore heere þou, my sone | Seeth : make þou
tweyne tablys, of stoon and of schynynge cley erthe, and
wryte there-ynne þe lijf of 3oure fadir and of me, and tho
25 þingis that 3ee han herd and seen of us. For whanne
God schal iuge al oure kynde by watir, the tablys of
erthe wolen loose, and the tablis of stoon wolen dwelle;
forsope, whanne God wole iuge mankynde by fier, thanne
wole [the tablis of stoon loose, and] the tablis of erthe
30 endure.” § And whanne Eue hadde seid this to hir
children, sche spredde hir hondis a-brood and lokide
vpward to heuene, knelynge on the erthe, and preiede to
God. And while sche preyede, hir spiryt passide, and

F. 85 b.

Eve orders
Seeth to write
the story of
Adam and
her on tables
of stone and
clay.

Death of
Eve.

4. MS. faded.

11. MS. see now how Eue.

17. MS. faded.

10. MS. childre.

16. MS. faded.

18. MS. faded.

panne alle hir children wepten bittirly, and so with greet moornyng biryeden hir. § And while þei maden sorowe for her modir [f]oure dayes lastyng, Mychael the | archaungel of God appeeride to hem & seyde :

F. 86.

St. Michael
tells Seth to
mourn but
six days.

**Se now here how Michael the archaungel techip Seth 5
how he schulde moornè and how longe.**

§ “Man of God, make þou noon sorowe for the deeth of thy fadir and of thi modir no lengir than sixe dayes, ne for noon þat dyen ; for the seueneþe day ys taken of oure vpryng and reste to come of this world, and 10
in the seueneþe day he took reste of alle hyse werkys.”

Seth makes
the tables.

**Seep now how Seeth makip þe two tablis bifore
comaundid to hym.**

F. 86 b.

They are
found by
Solomon.

An angel
interprets
them to
him.

F. 87.

§ Thanne Seeth made tweyne tablys of stoon and of erthe, and wroot there-ynne the lijf of hys fadir and of 15
hys modir ; and whanne tho weren maad, he leyde hem yn his fadris oratorye, where hys fadir was wont or vsyd to | vorschipen almyzty God ynne. § And aftir Noe flood tho tablis weren founden and seen of manye oon, but þei weren not red. § Aftirward by longe processe of 20
tyme cam Salamon the wiys kyng, and say these tablis and the wrytyng þere-ynne, and he preyede to God that he myzte vndirstonde the wrytyng of tho tablis. § Thanne appeeride to hym the aungel of God, seyinge :
“I am þe aungel that helde the hond of Seth whanne 25
he wroot this wip an irun, haldyng it in his riȝt hond. And yn these two tablis weren wryten manye wondirful profecyes ; and I sey to thee, Salamon, thow schalt knowe þe scripture þat is wryten in these tablis. And þese tablis weren in þe place where Adam and Eue 30
weren wonyd to preye God, | therefore it bihouep thee to make there a dwellyng place to God.” § And þanne Salamon clepide these lettris on þese tablis Achiliacos, that is to seye, wip-outen techyng of lyppis wryten wip þe fyngir of the riȝt hond of Seeth, the aungel of God 35
holdyng it. § Thanne made Salamon an hous in the

- name of God, men to preyen ynne; and in tho tablis
 was founden wryten þat þat was profecyed of Adam
 seuene sythis. ¶ And Ennok also profecyede of Noe
 flood, and of þe comynge of oure Lord Ihesu Crist.
- 5 “Lo,” he seyde, “oure Lord schal come in hys holy
 knyȝthood to make iuggement of men, and to dis[c]ryen
 alle the wickide men of her werkis, and of alle the
 spekyngis of hem with synners. Wickide men and
 gruch[chers], thei seken for to speke aftir her owne
- 10 coueitynge; thei entriden and spoken proudly.” § This
 is the book of þe generacyoun of Adam.† In the day
 in which God made man of nouȝt, to the ymage and the
 liknesse of God he made hem, male and female he made
 hem of nouȝt, and he blesside hem, and he callide the
- 15 name of hem Adam in the day in the which they weren
 maad of nouȝt. § Adam forsothe lyuede an hundrid ȝeer
 and þritty, and he gate a sone to the ymage and his
 liknes, and callide the name of hym Seeth. § And the
 dayes of Adam ben maad aftir that he gate Seth eizte
- 20 hundrid ȝeer, and he gate sones and douȝtris; and al the
 tyme in which Adam lyuede ys maad nyne hundrid | ȝeer
 and þritty (Genesis v^{to}). And alle the sones of Adam
 weren þre and þritti, and douȝtris two and þritty; and
 so alle hise children weren þre score and fyue. Blessid
- 25 be oure Lord God.

The
 prophecy of
 Enoch.

F. 87 b.

F. 88.

AMEN.

Thus eendith thys blessid tretys of oure Fadir Adam.

6. MS. distryen.

11. MS. *repeats* Adam.

23. in *crossed out after* weren.

XIV.

[A PRAYER AT THE ELEVATION.]

Here bigynneþ a deuoute preyer and an excellent,
that schulde distynctly ben seyde and with greet
deuocyoune betwene þe Leuacioun of þe Blessid
Sacrament and the thridde Agnus Dei.

F. 88 b.

HEyl, Ihesu Crist, Word of þe Fadir, Sone of þe 5
Virgyn, Lomb of God, Heelpe of this world, sacrid
Oost, Welle of pytee, | Word and Flesch boren of þe
Virgyn Modir, haue mercy of us. § Heil, Ihesu Crist,
Kyng of aungels, Ioye of seyntis, þe Sijt of pees, hool
Godheed, verry Man, Flour and Fruyt of þe Virgyn 10
Modir, haue mercy of us. § Heyl, Ihesu Crist, Schyner
of þe Fadir, Prince of pees, 3ate of heuene, Br[ee]d of
lijf, Vessel of clenness, Child of the Virgyne Modir,
haue mercy of us. § Heyl, Ihesu Crist, Lijt of heuen,
Prijs of this World, oure hool Ioye, Breed of aungels, 15
Gladnesse of herte, Kyng and Spouse of þe Virgyne
Modir, haue mercy of us. § Heyl, Ihesu Crist, Weye
of swetnesse, Trist of soothnesse, oure hyzeste Meede,
oure verry Loue, Welle of trewe loue, oure Pees, oure
Reste, and oure eendeles Lijf, borun of the Virgyne 20
Modir, haue mercy of us.

AMEN.

12. MS. brid.

NOTES

I. AN ORISON ON THE PASSION.

34. "And the nails of wrought iron."

43. [b]ent: so all the Oxford MSS.

52. MS. Bodley 850 reads: "Myn harde hert till it be soft;" similarly the other two. This is probably the original reading; a later scribe did not understand the construction.

55-6. MS. Bodley 850 reads:

"When þou loked on þ^l modir fre
The tyme þou hing vpon þ^e rode-tre,"

and omits 57-62. This evidently represents the original version, the poem being a meditation exclusively on the sufferings of our Lord. These six lines, which interfere with the division of the poem into 4-line stanzas, are consequently an interpolation.

98. The two lines following this in the MS (see footnote) are clearly a variant on 99-100. They are found in the Oxford MSS., the second line reading, "Be it foule," etc., and the *Meditations* (see Preface, p. vii), ll. 1683-4, with the reading, "Be it serwe to hure and foul to se."

129. **thow**: the Oxford MSS. read "I," but cp. John xiv. 23, et mansionem apud eum faciemus.

134. **hym**: this is strictly tautological, but is found in the Oxford MSS.

II. HYMN TO THE BLESSED VIRGIN.

4. **emprice of helle**: "Queen of Heaven and Empress of Hell" is a common medieval title of the Blessed Virgin, especially frequent in Lydgate. The origin may perhaps be found in the epithet of *lucifera* applied to her by the Fathers; cp. Cyril, *Homiliae Diversae*, xi. (Migne, vol. 77, p. 1031), Maria Deipara, Virgo mater, Lucifera . . . per quam prodiit lux vera; Ephraim Syrius, *De Sanctissimae D.G.V.M. Laudibus* (ed. Asseman, vol. iii., p. 535), lucifera virgo. Cp Lydgate, *Minor Poems* (ed. MacCracken, E.E.T.S., E.S. CVII., p. 323):

"O blessed lady! qweene of þe heghe heven
Whome clerkes calle þemperryse of helle."

12. **haue[s]**, MS. *haueth*. This error presumably arose when the 3s. *pr. ind.* endings were altered from -es to -eth by an East Midland scribe. Probably "hath," 9, "saith," 15, 19 below, are also to be so explained.

54. [æ]: MS. *the*. A scribe has apparently wrongly expanded the "þ" here and in 55, 56, 58. Cp. "þyng" for "3yng," 139.

70. **wrye**: probably the original form was "wreghe," rhyming with "heghe" in the preceding line.

90. Psalm xxxviii. 3.

91-2. Cp. Godric's *Song to the Virgin*:

"Sainte Marie, Cristes bur,
Maidenes clenhad, moderes flur."

99. "But those things which proceed out of the mouth come forth from the heart; and they defile the man," Matt. xv. 18.

103. Unless the line is corrupt "amendes" = "to amendes."

127. Matt. vii. 19.

157-62. Deut. xxii. 1-3.

169. The first of the Five Joys.

183. Cp. Psalm vii. 15, et peperit iniquitatem.

265-8. Mark xii. 42-44; Luke xxi. 1-4.

287. *iustice of lyueraunce*: a justice sent under commission of gaol delivery to try prisoners awaiting the assizes.

297. 1 John iii. 17.

309-10. Matt. xii. 50; Mark iii. 35; Luke viii. 21. Cp. Wright, *Reliquiae Antiquae*, II., 227, "Thou my suster and my moder, and thy sone ys my broder;" *Quia Amore Languet*, MS. Harl. 1706, F. 10 b.: "Thy syster ys a quene, thy brother ys a kyng."

312. [*mys*]fare: the two words beginning with *my* caused scribal confusion.

314. *i.e.* as a base-born brother. The compound "luf-barne," an illegitimate child, is not found in N.E.D.; but cp. E.D.D.

III. HYMN TO ST. JOHN THE BAPTIST.

3. *fader*: the original word may well have been "sire," as the poet's intention was probably to make the lines alliterate in pairs. Cp. note on 63.

8. *with myrthe schul mete*, *i.e.* shall experience joy. Et multi in nativitate ejus gaudebunt, Luke i. 14.

15. *in wone*, in the dwelling-place, an expletive, signifying "in the world." Cp. alliterative *Alexander Fragment* (E.E.T.S. 1.), 598, "Of any wightes in wonne wysest i-holde."

24. *at*: either the Northern form of "to," or a scribal error caused by the "at" in the line above.

32. *pat men were in stede*, with which men were beset. Cp. *Towneley Plays*, xix. 259, "stersman to theym that ar sted in stormes."

44. *me[ns]keful*: cp. *Towneley Plays*, xxix. 388-9, A, *marie so mylde . . . Was neuer madyn so menskfull here apon molde*.

45. *pat [maste] is*: MS. *pat is ful*. Cp. *St. John the Evangelist*, I., "Of 1. mankynde pat he made, pat maste es of myghte," and II. 172 above: "When thow conceived God of myghtes maste."

49. Cp. *Cursor Mundi*, 11062-4:

"Maria . . . was hir-self þe first womman
pat lifted fra þe erth iohan."

The incident is found in Petrus Comestor's *Historia Scholastica* and in the *Golden Legend*.

53. [*vn*]-borne: the similarity between *v* and *b* in many MSS. would help to account for this error.

63. *þei bothe*: one would expect "þi sire."

64. *pat bright*: *i.e.* Christ. Cp. Luke i. 17.

81. Cp. Luke i. 63 (Purveyite version): And he axynge a poyntil.

89-90. **Hawes** . . . *rotes of þe ryse* . . . *borion-and bere*: all these represent different interpretations of the Vulgate locusta. **Hawes** = oats, though the first example cited in N.E.D. (see "Haw," 4) is of the year 1601. The common medieval form is haver, O.N. hafre. Pliny, in Book xxii., ch. 79 of the *Natural History*, remarks that the seeds of oats resemble small locusts in appearance, and "locusta" is a botanical term for the spiked inflorescence of grasses. Hence, just as the fruit of the carob tree was called "locust" from its appearance, and taken to be the food of the Baptist, it was evidently thought that he lived on oats and barley. That "locusta" was a root is stated in the *Ormulum*, l. 3213, "Hiss mete wilde rotes," also in *Trinity College Homilies*, E.E.T.S., 53, p. 139, "Moren and wilde uni was his mete." Caxton, in the *Golden Legend*, F. clxxxviii., though he knows that locust was flesh of some sort, says, "Somme saye that there ben rootes so callyd." *Cursor Mundi* agrees with our text, "And liued wit rotes and wit gress," l. 11109.

[*hente*]: this restores the alliteration; "toke" was caught by the scribe from the line above.

104. *As fel on þe twelft day*, *i.e.* Christ manifested Himself, as at the Epiphany.

[*þe tille*]: these words have been transferred to the beginning of the next line, and changed to "vn-to þe."

105. *to þe*: the same mistake occurs in the Towneley *Deliverance of Souls*, where St. John the Baptist says:

"The holy gost from heuen discende
As a white dowfe downe on me than;
The fader voyce, oure myrthes to amende,
Was made to me lyke as a man." ll. 69-72.

It may have arisen from a misunderstanding of Mark i. 10. In the parallel *York Play*, l. 70 has "hym."

131-4. This comes from the opening of the story of the Baptist in the *Golden Legend*, ch. 86: "Johannes baptista multipliciter nominatur. Dicitur enim propheta, amicus sponsi, lucerna, angelus, vox, Helias, baptista salvatoris," etc.

132. *pat worthy wight*, *i.e.* Christ.

IV. THE SEVEN PENITENTIAL PSALMS.

1-8. This prologue is taken from D, where it is headed:

"Here bigynneþ þe prologe of þe seuene salmys in englysche by Richard Hampole heremyte."

R substitutes for l. 8:

"By frere Richarde Maydenstoon,"

and adds the verse:

"In Mary ordre of þe Carme,
pat bachilere is in dyuynite;
Sheo bar Jesu in wombe & barme,
pat moder is and mayden fre.
To pat childe þen in hir arme,
Whiche for vs henge on rode tre,
pat he for wreche do vs no harme,
Hym to queme þese salmes saye we."

It is not probable that these verses belonged to the original. The words, "to make oure mone," should be compared with the phrase, apparently peculiar to this poem, "to make mones," 20, 109. It is also improbable that the author should divide his name and description between two verses. The original poem probably had no prologue; the first form of the prologue was that of D, a later innovator changed the last line and added another verse. Ll. 1-8 are printed here in order to make the numbering of the lines the same as that in Adler and Kaluza's text.

9. Psalm vi.; against Anger.

11-16. K, W, differ from all other MSS. here. Presumably the MS. from which they are derived had lost the opening verse.

20. **to make mones**: so also Ad, H, Ad₂, L, D₂, Do. D, Ful greet mater of mournyng monys, so A, R, Ro. Cp. 109. N.E.D. does not record any M.E. use of "mone" in the plural.

21. **cast in oreke**: so K, Ad, R, A; D, L, read "dyke"; D₂ has "greet"; Do, "But whanne my body ys hadde & weke." The word appears to be identical with "cratch" in N.E.D. and E.D.D., a rack, hurdle or bier, but the derivation from Germanic *crippja is not easy to reconcile with the present form. Except for the wealthy, coffins were not commonly used for burials until about the seventeenth century, the body being wrapped only in a winding-sheet (see J. E. Vaux, *Church Folk Lore*, 1902). In Brand's *Popular Antiquities of Great Britain*, 1905, Vol. I., p. 250, there is an illustration of such a burial from a Breviary in the British Museum. Brampton, however, has "whan I am lokyn in leed," v. 47.

85. [be]. So all MSS. but K, which has "flesch ynamed."

89. Psalm xxxii., Vulgate xxxi.; against Pride.

99. The MS. reading seems to have arisen from a confusion between "the gode lord" of A, H, Ad₂, and "oure lord god" of R, Ro.

104. The original reading may be D₂, "to wroþerele werk in litul whyle," corrupted in A to "God wyll be wroth ryȝht in a whyle."

109. **to make mones**: cp. 20. So Ad, H, Ad₂, D₂, Do, but D, R, A, Ro, mater of greuous gronys.

116-17. Cp. A, With thornes priked. All other MSS. have present tense here. Cp. *Dives and Pauper*, 1496, v. iiij. col. 2: "The mytre on his [*i. e.* the bishop's] hede betokeneth þ^t crowne of thornes þ^t cryste bare on his hede for mannes sake. And therefore the mytre hath two sharpe hornes in token of ij sharpe thornes" (quoted in Manning, *The People's Faith in the Time of Wyclif*, p. 14).

118. **pyne**: the other MSS. read "peyne"; cp. 181.

123. R, A, Ro read:

"Þourȝe shrifte wol I from me þrowen
Alle my misdede," etc.

This evidently represents the original version. Cp. Ad:

"In scrhifte schal y ben aknowe
Of my misdede."

132. **Forga[lf]**: Vulgate, remisisti. Ad, forȝaf. All other MSS. have imperative sg. here.

155-6. The scribe has omitted these two lines, misled by the similar endings

of 154, 156. The original ending of 156 was probably, as in D₂, "wipinne & oute."

193-4. Cp. Brampton, xxx.:

"In herte thei may be merye and glad,
That ryȝtfully here lyif lede."

197. **sight**: D₂ has "suyte," R, "sute," probably the original reading. [e]lādde: so Ad, H, R, L, D₂.

201. Psalm xxxviii., Vulgate xxxvii.; against Gluttony.

217. Cp. Brampton, xxxiii., In my flesch I have non hele.

218. **w[re]th[li]**: so Ad, A; H, wroþely; D₂, Do, worþeli.

235. **[fir]st**: so all MSS. except K.

249. **fayry**: so R, H, D₂, Do; Ad₂, faire; A, frelyty; Ad, hurtynges; D, L, disseiȝtes.

259. **fadres**: so K; Ro, fader; all other MSS., frendes.

[for]warde: so all MSS. but K.

266. Cp. Brampton, xxxix., My sorwe I may noȝt fro the hyde.

285. **[N]ow**: so Ad₂ only.

289-96. The scribe has omitted this verse, misled by the fact that both it and the following verse begin with *Et qui*.

303-4. "Then shall the Truth unveil Himself, (showing) how sin," etc. Perhaps the nearest to the original is Ad₂:

þan wil þe sothe it-self vnswathe,
And shewe þt envy hath many slayn.

Cp. Ad, And schewe þourȝw wham þe soule ys selayn.

305. **no-[þing]**: so D, R, A, L; D₂, nowȝt y hurd.

310. **gyl[e]**, MS. gylt. This reading is also found in Ad, but the metre requires a dissyllable.

314. **opnynyng**: perhaps a corruption of "upmenynge" in K; cp. D₂, vpnynyng; Vulgate, redarguciones. This word is omitted in the MS., although there is plenty of room for it in the line.

331. **stere**: so D, translating Vulgate commoventur.

339. **gode**: K, H, Ro read "not"; Ad, good, D₂, god.

341. **[out]**: so R, A, Ad, H, Ro, Do.

342. **þat to deeth were**: K, "that the to dethe," and so all others, except Ad₂, which has a different verse, and L, which reads, "On olyue mount whan it was niȝt."

361-8. Cp. Brampton's *Penitential Psalms*, v. 51:

Now I am ful lytel bounde
To manye, that were to me beholde;
Whan I am deed, and leyd in grounde
Here love is waxen wonder colde.
They bakbyte me manye folde;
Evyll for good thei quyten me:
I am aferd thei be to bolde
Of 'Ne reminiscaris, Domine!'

With the first four lines of this verse, compare stanza 36.

385. Psalm li., Vulgate l.; against Lust.

397. **strenghe**: K, strynge; A, Ad₃, D₂, Do, sterynge; D, Ad₁, strenghe; R, Ad₂, Ro, fondyng.

419. K, Thi wordis asketh ; so Do. This approaches nearer to the Vulgate.
 422. [thi] f[ei]t[h] : MS. my flesch ; K, Ad, D₂, thi feyth ; D₀, þy fey. Cp. Numbers xv. 31, "Because he hath despised the word of the Lord . . . that soul shall be utterly cut off."

437. This line is also omitted in Ro. Here the scribe has added an eighth line : I pray to þe bothe day & nyght. In both cases he has been misled by the similarity of "knytte" and "knyght" ; there is no near relation between the MSS.

448. is : so Ad, H, D, D₂, Ad₃ ; K, Ro, V, R, A, L, Do, has. For the construction, see Kellner, *Historical Outlines of English Syntax*, p. 76.

503. [thow] : so R, Ad₃ ; MS. vs ; K, V, Ad, H, the ; L, 3ow (probably for þou) ; Ro omits the pronoun, and D has a different line. The syntax evidently puzzled scribes. D₂, keeping the reading of W, changes 504 to "To wasshe vs from þis worldly welthe."

522. [a]lgreuyd : so A, Ad ; Do, y-gryuyd.

529-36. Rev. xxi., and Eph. ii. 19-22.

532. This is not stated in Revelation, but was a commonplace of medieval theology ; see Richard Rolle, *Libri Psalmorum Enarratio*, and St. Remigius, *Enarrationum in Psalmos David Liber*.

533-4. The walls are made up of the members of the Church ; these lines are therefore probably a corruption of D :

T[w]o (MS. tho) testamentis acordeþ in (MS. into) oon ;
 The wallis were togidere brouȝt, etc.

544. the fendes fere : so K, Ad, Ad₂, Ad₃ ; D₂, Do, þe feendes fier ; R, H, Ro, helle fyre ; V, helle fere ; A, cursyd fere. Possibly "helle" was altered to "fendes" by a scribe or scribes who did not recognize "fere" as the Kentish form of "fyre."

545. Psalm cii., Vulgate ci. ; against Covetousness.

550. There [nedith] noon : so all other MSS.

565. frely : cp. A, thorow frelyty ; Ad₂, þurgh freelness ; cp. also *Cursor Mundi* 25689, Man . . . þat frelli fra þi frenscep fell. For the spelling, cp. "holy," III. 58.

571-2. "Similiter cremium est lardum adustum : a quo scilicet omnis pinguedo recessit. Corpus ergo christi in cruce fuit . . . sicut cremium : quia sanguine suo preciosissimo fuit euacuatum" (*Sermones dormi secure*, fol. xlii., 1523, attributed to Richard Maydenston). I have not found this in the Commentaries of St. Augustine, Richard Rolle, St. Remigius, or Peter Lombard. The sermon is said to be "collectus ex libro Jacobi de Voragine," but I have not found it in the *Golden Legend*.

587. The scribe omitted this line, being misled by the two consecutive lines beginning with the same three words.

589. The metre requires "theues," as in R, Ad, Ro, H, (?) þe uyse, or "Jues," as in A. Probably "theues" was the original word, altered to "theef" under the influence of Luke xxiii. 39.

593-4. The story of how the pelican slays its young, and, after mourning over them for three days, revives them with its own blood, is found in St. Augustine (*Migne*, Tom. 36, 37, p. 1299) and in Peter Lombard (*Glossa psalterii David*, 1478), under this verse. Trevisa, *Bartholomeus Anglicus*, 1582, p. 186, says that the young birds are bitten by the serpent ; similarly, *Dives et*

Pauper, Tenth Precepte, ciii. St. Augustine doubts the truth of the legend, and explains the allusion as referring to the Virgin Birth of Christ: "Solut enim sic, ideo solitudo: in solitudine natus, quia solus ita natus."

597-600. Cp. St. Augustine: "Post nativitatem ventum est ad passionem: a quibus crucifigebatur? numquid ab stantibus? numquid a lugentibus? Ergo tanquam in nocte ignorantiae ipsorum, et tanquam in parietinis ruinae ipsorum. Ecce nycticorax et in parietinis, amat et noctem. Nam nisi amaret, unde diceret, *Pater, ignosce illis, quia nesciunt quid faciunt* (Luc. xxiii. 34)?" In *Ad₂* we have a different idea:

"And as þe nyght crowe dwell can
In an rewayn place or in an heth,
So all þe tyme here þat Crist was man,
Ful fewe men hym knewe vnnethe."

602. As "so" has no equivalent in the Latin, it probably arises from a scribe's repetition of the first two letters of "solitarye." *D₂*, *Do*, read "resteth solitari."

603-4. The reference is to Psalm lxxxiv. 3, "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young." Cp. St. Augustine, p. 1068: "Dixerat exsultasse cor suum, et carnem suam, et his duobus reddidit passerem et turturem, cor tanquam passer, caro tanquam turtur. . . . Turturi autem dedit et pullos, id est carni."

608. *MS.* hadde Ie; so *D₂*.

626. *wip vprisung*: "through my being raised up on the Cross." Other texts read "upliftyng." The commentaries do not take this verse as referring to Christ, but to man exalted by being made in God's image, and cast down in his fall.

659-60. Cp. Rev. xxi. 14. According to St. Augustine, the stones of Sion were the prophets. So Peter Lombard: *Lapides sunt prophete; ibi premissa est predicatio inde sumptum est euangelicum officium. Serui ergo i.e. apostoli agnoscunt in lapidibus, i.e. in prophetis, eloquia dei.* So also St. Remigius: *apostolis tuis intelligibiles erant prophetae.*

665. The scribe has omitted two verses, continuing from the Latin of this stanza to the English of stanza 86.

681, etc. The rhymes in *K* are: seeth, beeth (*pl.*), fleeth (?*pl.*), stef (= stiff), which show its southern type. The present version is corrupt in that it has no pause after 684. Cp. *D*:

At him, þat alle vices fleye,
Crist Jesu, etc.,

and *K*, Of hem, etc.; *Do*, *H*, of hym.

693. *flyten*: the rhymes point to a short vowel. The reading of *K* is therefore probably correct: How he was for us, etc.; all *MSS.* agree with this.

702. [a]: *K*, *D₂* also omit this, but all other *MSS.* have it.

736. *feri[þ]*: so *D₂*; *Ad*, *feride*.

737. [*halfundele*]: the difficult word caused trouble; cp. *Do*, þe myddyl del; *L*, Calle me not in half dayes of hele.

739-40. "For they pass as imperceptibly as the sun crosses the meridian, or the clouds move in the sky." *Ro* gives a different version:

For of tyme or it be mydday melle
þai glidyn als þe clowdes clere;

i. e. many are cut off in middle life. D, L, substitute, "Mi dayes ben schort, pi dayes ben fele."

767. **schalt þou** : K reads "schal hit" ; but Ad, "þou schalt ben."

776. [**þat**] : so D, R, A, Ad, Ro, L.

777. Psalm cxxx., Vulgate cxxix. ; against Envy.

816. **sale** : so L ; all other MSS. read "dale" here ; probably a reference to the valley of bones, Ezek. xxxvii.

828. **boþe lyme and lith** : so also K, evidently a corruption of Ad, lyet euery lith ; H, lyþe euery ly3tlt. The reference is to the Real Presence, cp. *Prayers at the Elevation*, E.E.T.S., 98, pp. 24, 25. In MS. Harl. 3810, Pt. 1, pp. 106-13, there is a Miracle of the Blessed Sacrament, in which the refrain of each stanza is :

"God is very God in forme of brede."

The meaning is brought out at the expense of metre and rhyme by D₂ : In forme of breed þat on þe autere lith ; and Do, in auter þat lyth.

839. R, A read, And we schul up to heuene & helle ; this is an emendation of "heuene helle" found in D₂, and as "heuene hylle" in Ad and H. This adds another to the examples of Kentish rhymes.

841. Psalm cxliii., Vulgate cxlii. ; against Sloth.

907. [**h**]orowe : so D, R, H.

915-6. **soone** has been transplanted from 915 to 916 by scribal error.

919. **blende** : the original reading was, I think, "pende," as in R, a Kentish form of O.E. pyndan, to enclose, confine, dam up (of water). The readings of Do, peynes pende ; H, paþ pynde ; D₂, peys schende ; and finally D, soulis schende, show the difficulty this word gave

929. [**Lord**] : so D, L, R, A, Ad, H, D₂, Do.

936. MS. of ; so Ad, D₂.

941. This is corrupt. Except K, all MSS. read "þogh" for "þat" and "now" for "not" (D₂, al).

943. [**3it**] : so Ad, H, Ro, D₂, Do.

Ro has an additional verse :

Gloria patri & filio & spiritui sancto.

To þe fadyr, sone, & holy gost

Be ioy & blys withouten hende,

þat o god es of myghtes most ;

He fende vs fro þe fals fende,

Kepe vs fro comburance in enere coste,

þat syn no senschyp vs noght schende,

And graunte vs grace we be not loste,

Owte of þis warld wen we sal wende.

Amen : amen : par charite : amen.

V. LESSONS FROM THE DIRIGE

59/12. **with-stonde** : Vulgate subsistam ; Purvey, abide ; Hereford, stonde still ; Cp. *Lessons of the Dirige*, 32, "I ne may withstonde þe y-wisse."

60/3. **to my soule** : so Hereford ; Vulgate, in amaritudine animae meae ; *Lessons*, 35, To my soul y wole speke in bitternesse.

60/4. **Wil þou not** : Vulgate, noli.

60/11. [wite] þou for: so Add. 27592 and Hereford; a literal translation of Vulgate, et scias quia; Purvey, wite that.

60/26. fleischis: Vulgate, carnibus; Purvey and Add. 27592, fleisch.

61/5. [þi my3t]: so Purvey; Vulgate, potentiam tuam.

61/8. in stockis: Vulgate, in nervo; Purvey, in a stoc, but the sg. form is very rare, only one other example being noted in N.E.D. The word presented difficulties; cp. *Pety Job*, 265, In a synew thow hast my feet sette; *Lessons*, 153, In synne þou settest my fot and hede.

61/23. and þou leetist þee worþi: Vulgate, et dignum ducis; Purvey, and gessist thou it worthi.

61/28. at þee: Vulgate, apud te.

þat moun not passe: Vulgate, qui praeteriri non poterunt; Purvey, whiche moun not be passid.

61/30. of a marchaunt: Vulgate, mercenarii; Hereford, of an hirid man; *Lessons*, 204, of harde man.

62/8. goostly liknesse: Vulgate, immutatio, (?) v.r. imitatio; *Lessons*, 234, Tyl my folwyng come to myn insiȝt; Purvey, chaungyng.

62/12. aftir my deede: secundum actum.

62/29. I seyde to rotenesse . . . þou art my sistir: Vulgate, Putredini dixi: Pater meus es; mater mea, et soror mea, vermibus. *Lessons*, 267-70, I sayde to stynke and rotenesse, "My fader and moder arn ȝe;" and to wormes y sayde þysse: "My systren and my brothern both be ȝe."

62/31. Where is þanne myn abidyng and my pacience? þou art, Lord my God. The office here differs from the Vulgate text; cp. v. 44, *Pety Job*.

63/7. My mouth: Vulgate, os meum. The same mistake is made in *Pety Job*, 529-30:

To my skyn my mouth ys, lo,
And cleued fast, as ye se may.

þe fleisch wastid: this represents the ablative absolute; Purvey, whanne fleischis weren wastid.

63/27. led[d]ist: Vulgate, eduxisti.

64/2. [o]rrour: so Hereford; MS. errour, so MS. Add. 27592; Purvey, hidousnesse; Vulgate, horror.

64/4. fro þe erþe: et terra; *Lessons*, 333, from erþe breþe.

64/10. Whanne þou . . . fier: *Sarum Manual*, Quando caeli movendi sunt et terra; so *Prynner*, p. 69.

64/11. What schal I þanne, moost wrecche, what schal I seye: quid ergo miserimus quid dicam.

64/16. wil þou not: noli.

64/18. The *Sarum Breviary* here repeats the Responsory, Libera me, etc. (64/3).

64/19. Brennyng soulis, etc. This and the following Versicle form the special commemoration for All Souls' Day. After the Repetition, "Whanne þou," etc., the *Sarum Breviary* repeats the Responsory, Libera me, etc.

64/21. þere we go: This should read, "Whanne þou schalt come," etc. *Sarum Breviary*, quantae sunt tenebrae! Dum veneris. So in *Lessons*, 370, Allas in bysternes we go; MS. B.M. Add. 36683, an English Primer closely following Purvey's text, omits these words.

64/31. in peynes: in poenis tenebrarum.

crynge and seiynge . . . a;eynbier: this should be the Versicle.

64/32. Delyuere me, Lord, of þe weyes of helle. *Sarum Breviary* has here: Qui portas.

VI. A SONG OF MERCY AND JUDGMENT.

9. Cp. Add. 31042, Who so euer es þer in moste sure.

19. siche as [þe]e seeme: such beings as bescem thee. The line as written in the MS. is found in Add., but not in Lambeth, which evades it by a non-rhyming line, "þi passioun make us briȝt & schene."

27-8. The MS. being written as prose, "man," first displaced within the line, was easily transferred to the next one.

37. of al þing: especially.

57-8. Hebrews xiii. 5. This had probably been included among the Words from the Cross in some "Complaint" poem. Cp. the *Northern Passion*, 1755-60, where Matt. viii. 20 is so reckoned, also *Cursor Mundi* 24284-6 (*The Sorrows of Mary*):

For wite þou well, i am wit þe
Wit-ȝten tuin, and sua sal be
Fra nu for euer mare.

VII. A PRAYER FOR MERCY.

12. [for]: so Cb. MS.

28-48. Cb. MS. substitutes:

Mercy for þy comaundement
That I haue ofte-tymes y-broke,
And in þy seruise be neelygent
And mony a wyld word haue spooke.
What were to þe to ben a-wrooke
On hym þat may noþer fyȝt ne flee?
Lette neuer thyn Eris fro me be loke,
But euer, good Iesu, haue merci on me.

50. [do]: so Cb. MS.

52. Cb. MS. But part with me al of þy grace.

54. Th[er]: Cb. MS. as.

55. Cb. MS. In Heuene þer to haue a place.

VIII. GOD'S COMPLAINT.

3. MS. enteynt. Following on this, Bodley 596 reads "entent."

4. Cp. *Reproaches*: Popule meus quid feci tibi, aut in quo contristavi te? responde mihi. MS. Adv. probably gives the correct reading:

"Myne awne pepill, quhat have I wroucht
To the, that is to me so faynt?"

15. boþe quike & greene: i.e. both the animal and the vegetable world. Cp. *Genesis* i. 29, 30.

17-18. *Reproaches*: Quia eduxi te de terra Aegypti: parasti crucem Salvatori tuo . . . Ego eduxi te de Aegypto, demerso Pharaone in mare rubrum, et tu me tradidisti principibus Sacerdotum. Ego ante te aperui mare, et tu aperuisti lancea latus meum.

25-28. *Reproaches*: Quia eduxi te per desertum quadraginta annis, et manna

cibavi te, et introduxi te in terram satis bonam, parasti crucem Salvatori tuo . . . Ego te pavi manna per desertum, et tu me caedisti alapis et flagellis.

33. **ledde**: Douce 78 reads "To by thy soule my lyfe y bedde," so also Rawl. C. 86. Though these are both late MSS., they seem to give the best line.

36. MS. Adv. inserts a verse here :

"My wyneyhard I plauntit the,
Full of gude savor and swetnes
And nobil seid of all degre;
Bettir in erd nevir sawin wes.
Quhy suld thou thus-gat fra me fle,
And turne all in-to bittirnes?
The croce, for my reward, to me
Thou grathit and gaif,—this is no leis.
Yhit had I evir to the grete hers,
Resistand thame that to the rynd,
And puttand the of mony a pres;
Quhy arttow to thi freind unkynd?"

Cp. *Reproaches*: Ego quidem plantavi te vineam speciosissimam, et tu facta es mihi nimis amara, aceto namque sitim meam potasti, et lancea perforasti latus Salvatori tuo. . . . Ego te exaltavi magna virtute, et tu me suspendisti in patibulo crucis. After this point there is no more connection with the *Reproaches*.

38. **Fre wille**: so Harl., Bodley, Douce, Rawl., Adv.; the two Lambeth MSS. read "ful riche," but the next two lines point to ours as the correct reading.

56. **foreyne**: so Bodley; Lambeth 853 reads, "As he that synne neuere dide steyne;" Lambeth 306, feyne; Adv., As sum with syn that nevir did nane. The allusion seems to be to the Parable of the Prodigal Son, and the rare word "foreyne" is therefore the original reading. It is not elsewhere recorded in this signification.

57. **How dide Marye Maudeleyne**: i.e. she turned from a life of sin, and came to Christ. Lambeth 853, however, reads, "what y dide to."

58. **And what [I] seyde to Thomas of Ynde**: John xiv. 6, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

77. **a;eyn**: the reading of the Lambeth MSS., "also," would improve the metre.

87. "With cursing sufficient to cry out for vengeance, thou wilt assay," etc.

XII. HYMN FROM THE SPECULUM CHRISTIANI.

2. **m[ayden]**: so Add. 37781, Roy. 17 A. xxvii.; Rawl. liturg. g. 2, mayde, Vernon, Modur and Mayden mylde: Marie, penk on me!

5. **Ma[rye]**: so Ashmole, Royal, Lambeth. Cp. Vernon, Marie Mylde, pat Modur art: And mayden hol and elene.

8. **oute of dette**: i.e. out of sin. The Lambeth scribe has emended to "fro wicked dethe."

10-14. These lines in the *Speculum* are as follows:

Gete me grace in thys lyue
To knowe and kepe ouer all thyng
Cristen feith and Goddes byddyng
And trewly wyne alle that I nede
To me & myn clothe and fede.

- 19-20. In the other MSS. these lines are placed before ll. 17-18.
 26. In the other MSS. this line is, "Helpe me lady with alle thy might."
 32. In the other MSS. this line is, "That thei mow here so do."
 35. [And]: so Lambeth, Add. 37787; Royal, Rawl. liturg. omit.
 35-8, 43-4: the *Speculum* MSS. omit these lines.
 46. A better reading is given in Dr. Patterson's text: shrift and housling.
 50. After this point the *Speculum* MSS. add 10 lines, omitting 51-2.
 52. So Royal.

XIII. LIFE OF ADAM AND EVE.

76/7-9. **whanne oure Lord . . . of hem**: cp. Genesis ii. 1, a summary of Genesis i. 1-25, given in full in H₂ and D.

76/8. [and erþe]: so all MSS. except D₂.

76/9-28. **God say . . . weren ful gode**: Genesis i. 26-31, Purvey's revision.

76/28-31. **The Lord God . . . soule ȝeuyng**: Genesis ii. 7, Hereford's version.

76/31-78/6. **Adam was maad . . . alle Goddis children**: cp. MS. Harl. 526, ff. 76-77.

76/34. **of foure corners of the world**: the reason is given by Rabbi Eliezer: "If a man should come from the east to the west, or from the west to the east, and his time comes to depart from the world, then the earth shall not say, the dust of thy body is not mine, return to the place whence thou wast created" (ed. Friedländer, 1916, p. 77).

77/9. **of foure maner of wyndis he was enspirid**: Cp. *Secrets of Enoch*, xxx. 8, his spirit from my breath and from the wind.

77/14. **Annocolu**: Latin MS. Anathalim, from Gk. ἀνατολή.

77/17. **Dysis**: Latin MS. stellam miridianam nomine Dysis, Gk. δύνω, to set. This should of course be the west, as it is in the Vernon text and in Jean d'Outremeuse.

77/19. **Arthos**: Latin MS. Arthos, Gk. ἄρκτος.

77/21. **Mensembryon**: Latin MS. Menceinbrion, Gk. μεσημβρινός, southern. Again, naturally, the Vernon text and Jean d'Outremeuse are correct.

77/27. [Adam]: "fiet" has been added in the margin, but there was not room for "Adam." The error, therefore, appears here for the first time. The same mistake is found in A, which is thus almost certainly descended from our text. See also Notes on 92/10, 96/8, 16, 31. The Latin verse does not appear in any of the Latin MSS. of the *Vita* in the British Museum. MS. Harl. 956, however, which gives the account of the making and naming of Adam followed by Jean d'Outremeuse, has the following:

Anathole, disis, arthon, mesembrion, omnes
 Quatuor hee partes esse feruntur Adam.
 Anathole dedit A, disis D, contulit arthon
 A, mesembrion M; collige, fiet Adam.

The last two lines (with "et" in mistake for "A") are found in Harl. 3362, preceded by a four-line Latin rendering of "When Adam delded and Eve span."

77/31. **couetous**: Latin vague, apparently confused with "avarus."

77/32. **stoonys of þe erþe**: Latin adds: unde sunt ossa eius.

77/33. **bittir**: Latin avarus, evidently written or read as "amarus."

78/5. **þese holy profetis and alle Goddis children**: Latin *episcopi* & *sacerdotes*

& omnes sancti et electi. E, H₃, L, D read "goddess chosen," H, D₂ simply "goodis." Hence there was probably an illegible word in the English MS. from which both H and this text descend, of which one scribe was able to read the first two letters. A also reads "children," and adds, "The 9 parte is of fier wher-of he is angrit and moved to wratht."

78/6-11. **Forsoþe þe Lord . . . good and yuel**: Genesis ii. 8-9, Hereford's version.

78/10. **Paradys**: MS. adds, "and took man and put hym in paradys," which has been caught up by a scribe from the following line. H tries to rationalize it by adding "and he plantid the tree," etc.

78/11-80/23. **Thanne þe Lord . . . to ben kepte**: Genesis ii. 15-iii. 24, Hereford's version. The description of the four rivers, ii. 10-14, is omitted, probably because they have already been enumerated.

78/22-4. **Al þing forsoþe . . . name of hem**; Hereford, "al thing forsothe of soule lyuyng that Adam clepid, that is the name of it. And Adam clepide alle thingis haunyng soule, and al volatile of heuene, and alle beestis of the erthe, bi her names."

78/27. **fillid**: Hereford, fulfillide; Purvey, fillide; Vulgate, replevit.

78/32. **manys deede**: man's act, a translation of Vulgate virago. Cp. 'Apostles Dedes,' Wycliffite versions.

78/37. **lyuers**: Vulgate, animantibus. L emends to "liberdis."

79/13. **[and eet]**: scribal omission due to the many short clauses beginning with "and." The words are found in all the other MSS.

79/18. **[in]**: MS. and, so also E, H, L, D, D₂; Hereford, at; Vulgate, ad; H₃, yn. A scribe may easily have confused "in" and "&."

79/34. **Vnreste**: other MSS., enemytees; Vulgate, inimicitias.

80/17. **[lest]**: supplied from Hereford; Vulgate, ne forte. Petrus Comestor in his *Historia Scholastica*, *Liber Genesis*, Cap. xxiv., quotes this as an example of aposiopesis. H, L, D₂ have further disguised it by making the verbs indicative.

80/21. **se[t]te**: so the other MSS.; MS. sente.

80/23. **to þe wey of þe tre of lijf to ben kepte**: so Hereford and H₃, E, L, D; H and D₂ read, "to kepe þe weie towards the tree of liue," following Purvey.

80/26. **þei wenten in-to þe west**: this is not in the printed *Vita*, but appears in all the Latin MSS. of it in the British Museum. In the Greek *Apocalypse of Moses* (Charles, *Apocrypha and Pseudopigrapha of the O.T.*, II. 138), they go into the east, as is presumed by this version, 85/32, 86/24. In the *Book of Adam and Eve*, translated by Malan from the Ethiopic, 1882, a Christian work of the 5th or 6th century, God sent them out towards the west, "because on that side the earth is very broad." They could not go out towards the east, because the Garden itself was on the border of the world eastward, beyond which there was nothing but water encompassing the world and reaching to heaven. God would not send them out towards the north, because on that side there was a sea of water, in which the righteous should be washed from their sins at the last day, and if they washed in this they would be cleansed from their sin and forget it; nor would He send them out towards the south, where the north wind would bring them the smell of the trees of the garden, for in that delight they would forget their transgression.

81/6. **wraþþe**: so all the English prose versions, but the Latin MSS. read

"creatura" (the passage does not appear in the printed *Vita*). Cp. C, 70, His creature is gret. Evidently "creatura" is corrupted from "creata ira."

81/22. [and doo penaunce]: so H, E, L, D, D₂; H₃, A, omit.

81/32-4. **My3tist þou nott . . . schalt be saaf:** *Vita*, non potes tantum facere quantum ego, sed tantum fac ut salveris. So H, E, H₃, D, D₂, following a MS. with "et" in place of "ut." B follows a MS. with the reading of Harl. 526, Numquid potes in tantos dies facere & non facis. Dico tibi tantos fac vt volueris.

82/16, 17, 18. **f[ro]**: MS. for (three times), the same error occurs the first two times in H₃.

83/30. This version of the Fall of the Angels is that of the *Koran*, Chs. 7, 15, 17, 18, 38.

84/8. Here the rubric breaks into a sentence.

84/24-6. **I schal sette . . . is alþir hi3este:** Isaiah xiv. 13-14. Cp. *Cleanness*:

"I schal telde vp my trone in þe tramountayne
& by lyke to þat lorde þat þe lyft made," ll. 211-12.

85/13. **My Lord God . . . grauntid lif3:** Harl. 526, Viuit dominus deus meus, tibi concessa vita. H, my Lorde god leueth to the grace and is graunted to the liffe; this shows a scribal attempt at emendation consequent on the corruption of "lyueth" into "leueth."

85/27. **And sche mette wiþ oure Lord:** this picturesque detail is found in all MSS. of this version, but is not in the British Museum Latin MSS.

86/20. **wiþ sorowe:** Latin MSS. et erat lugidus, *Vita* et erat lucidus, referring, of course, to Cain, and to the legend which made him the son of Satan. See *Palestinian Targum*, Genesis iv. 1, and *Pirké de Rabbi Eliezer*, ed. Friedländer, p. 150.

86/23. **Caym:** a play upon the similarity of the name to the Hebrew word for a reed, Kânêh (Wells in Charles's *Apocrypha*, etc.).

86/32. **And Eue seyde to Caym:** in the *Vita* and in B, C, she tells the dream to Adam only.

86/34. **in þin hondis:** Latin MSS. add: et ore suo deglutivit. This is found in B and C, but not here or in the other prose MSS. There are many variants in the earlier MSS., see Meyer. The passage seems to be founded on a misreading of Genesis iv. 11.

87/6. **an hundrid and þritti 3eer oold:** H, H₂, L, D add, "For s[o]th Abelle was slaine of Cayme in the yeeris of his age an hundrid and twoo yere."

87/6-9. **Aftir knew Adam . . . which Caym slou3:** Genesis iv. 25.

87/9. **Thanne lyuede Adam . . . and þritti dou3tris:** Cp. Genesis v. 4. Petrus Comestor (*Historia Scholastica*, ch. xxix.) says: "Legitur Adam triginta habuisse filios, et totidem filias praeter Cain et Abel;" similarly *Cursor Mundi*, 1215-18. The numbers in the text are founded on the legend that, except in the case of Cain, Eve always bore twins, male and female. See Introduction, p. xxix, and 99/22.

87/15-88/34. **Aftir manye dayes . . . of þe Lord:** Genesis iv. 3-26, Hereford's version. The result of this interpolation is that the story of the birth of Seth is told twice, almost in the same words (87/6-9, 88/29-32).

87/23. **ellis forsoþe yuel:** but if indeed (thou dost) evil.

87/36. **vagaunt:** H, but be vacaunt. Consequent on the error of "vacuant"
"vagaunt" (Vulgate, vagus), a scribe has inserted "but be."

88/27. **3onge wexynge**: so Purvey; the earlier version reads "litle waxen"; H, *litille wexinge*, so H₂, H₃, E, L, D.

88/34. **inwardly**: so Hereford; H emends to "in worde"; "inwardly to clepe" translates the Vulgate "invocare."

88/35. **And Adam seyde to Seeth**: both Latin and English texts of Adam's vision are very confused.

88/39. **and I say ordris . . . as fier**: *Vita*, et vidi currum tamquam ventum et rotae illius erant igneae; Harl. 526, & vidi choros tamquam ventos & rota illius erat ignea. The English version seems to comprise both these, "fair" being originally "fiery." B, who is a careful translator, and uses a different MS., omits the chariot.

89/2. **Paradys**: in paradiso iusticie, i. e. the Paradise of the just; B, right-wisse paradys. This is the highest of the seven heavens, in which is the dwelling of God, and where the just can hear the voice of God. See Weber, *Jüdische Theologie auf Grund des Talmud und verwandter Schriften*, Leipzig, 1897, . 162.

89/20. **conuerte**: so H₃; other MSS. "comforte"; *Vita*, converte.

90/3. **it bihoueþ þee to be worschipid**: this is not found elsewhere. It seems to be a repetition of "e[very] creature owiþ to worschipe þee," above.

90/5. **out of Paradys . . . sȳt of God**: *Vita*, de paradiso visitationis et iussionis (v. r. visionis) dei. Harl. 526 reads: in medio p., etc., hence B, in to the mydel of p. But the reference is to the heavenly Paradise, separated from the world by waters.

90/11. **in-to þe place of Paradys**: so the Latin MSS.; but *Vita*, in locum. Adam was outside Paradise when Michael ravished him into the Paradise of Justice.

90/13. **to þe lake**: this seems to have arisen from confusion in the Latin source between "locum" and "lacum," which has led to the repetition of the whole sentence. It does not appear in B.

90/28. **vpon whiche þei schulen make dwellynge placis in erþe**: an anticipation of the following sentence, not found in Latin or B.

91/9-12. **And wickide men . . . to þe Lord**: *Vita*, et impii punientur a deo rege suo qui noluerint amare legem illius. celum et terra noctes et dies et omnes creaturae obediunt ei. This has become in Harl. 256: et impii ponent Adam regno suo et qui noluerunt amare regni illius celum et terram, etc. The correct version appears out of place three lines earlier, "and þe wickid," etc. This points to its having been a marginal correction, which has been taken by a copyist as an addition. It does not appear in B.

91/17. **as riȳtwiȳnesse**: Harl. 526, sicut iusticia; it is not necessary to add "askith" from H, which must be a scribal addition, and appears in no other MS. except L and D₂.

91/18-20. **men schulen be purifyed . . . purified by watir**: *Vita*, purificabuntur homines per aquam a peccatis. condempnati erunt nolentes purificari per aquam. "Condempnati" has in some way become "of Cristendom." The MSS. read "consequenti" or "consequentes."

91/32. **And þei camen to-gydere in þre partyes**: cp. *Apocalypse of Moses*, v. 3, And all assembled, for the earth was divided into three parts.

92/10. **I suppose**: these words, which are exceedingly difficult to read in the MS., are only found here and in A.

92/18-19. **greet penance**: cp. B, gret sorwes and desese. Probably l. 21 should read "penance."

93/6. f[oo]t: so H.

93/15. p[ese]: MS. pi; B, his; other MSS. pese.

94/28-95/9. Interpolated from the *Gospel of Nicodemus*, ch. xix.; cp. Meyer, p. 204. The differences are very great, and the version of the prophecy found in B is much nearer the Latin, which reads: Tunc veniet super terram amantissimus Christus filius dei resuscitare corpus Adae, et cum eo resuscitare corpora mortuorum. Et ipse filius dei veniens baptizabitur in flumine Jordanis et, dum egressus fuerit de aqua Jordanis, tunc de oleo misericordiae suae perunguet omnes credentes in se; et erit oleum misericordiae in generationem et generationem eis qui renascendi sunt ex aqua et spiritu sancto in vitam aeternam. Tunc descendens in terris amantissimus filius dei Christus introducet patrem tuum Adam in paradisum ad arborem misericordiae.

95/5. [to blisse]: cp. C, 793-4, "He shal fordon þe fendis myȝt And leden þy fader to blesse briȝt;" *Gospel of Nicodemus*, 1275-6, And be baptist in þe flome To brynge þi fadres bale to blyse (E.E.T.S., Extra Series, C., p. 103); and *Story of the Holy Rood*, 211-12 (E.E.T.S., 46, p. 68), "And till all þat will sese of sin Sal he gif blis þat neuer sal blin," in each case after the mention of the oil of mercy. Cp. also *Chester Plays*, XVII., 193 (The Descent into Hell), "To blis[se] now I will you bringe." The sentence is probably misplaced, and therefore left unfinished and undeleted by a scribe.

95/16. **odorama**: so L, D, A; MS. ordorama, so B, H₂, H₃; H, D₂, adorama.

95/17. **Canel**: originally a gloss on "Cynamonium"; as is "swete oyne-mentis" on "odorama." Neither of these appear in B.

In the *Apocalypse of Moses* these spices were taken from Paradise by Adam after the Fall, that he might have wherewith to make offering to God.

95/36. **azens Goddis ȝerd**: *Vita*, contra ortum dei (v.r. diei). "Ortum" has been read as "hortum."

96/8. **þanne þei kneliden a-down oon tyme and saten anoȝir tyme**: this is peculiar to this MS. and A. It does not appear in the Latin, but the reading of H₂, H₃, D, which preserve the following "and," suggests that it has been omitted from these texts.

96/16. **as þei weren stondynge at Adams heed**: the first three words are a scribal addition which destroys the sense; *Vita*, et ecce Michael angelus apparuit stans ad caput Adae. They are only found in this MS. and A.

96/21-3. **Blessid be [þou], God, . . . merciable on hym**: *Vita*, benedictus es, domine, quia misertus es plasmae tuae.

96/23. **Thanne s[ay] Seeth . . . hys fadir soule**: *Vita*, tunc vidit Seth manum domini extensam tenentem Adam.

96/28. **þat haȝ cast hym so lowe**: i.e. Satan. *Vita*, qui eum supplantavit. Cp. Au. 563-5:

"& afterward þan schal he
Sitten in þilke selue se
þat Liȝtbern sat, min angel briȝt,"

also C. 889-90:

"þanne shal he sitten wiȝ herte glad
In his trone þat him made,"

which seems to come from a read'ng "plasmavit."

96/30. *pre cloþis of sendel and bismos*: Harl. 526, tres pannos de sindone bissinos. "Bismos" is not recorded in N.E.D., the ordinary form being "biis," from O.F. bysse, as in V. The word is omitted in H, D₂, and may well be due to a mis-reading of the Latin adjective as "bissmos."

96/31. *anopir ouer Eue*: only found in this MS. and A, and apparently due to the scribe's unwillingness to waste a cloth. In V there are only two cloths. The *Vita* reads: afferte mihi tres sindones bissinas et expandite super Adam. et alias sindones super Abel filium eius. Harl. 526 turns this into: vnum super corpus Ade & alium super corpus filij eius Abel.

In the *Book of Adam and Eve*, Bk. I., ch. lxxix., when Cain had murdered Abel, the earth would not receive his body, but threw it up again three times, the first time because he was not of the first creation, the second time because he was righteous and good, and was killed without a cause, the third time that there might remain before his brother a witness against him. So in the *Apocalypse of Moses*, the first reason only being assigned (§ 40). See An. 569-73; *Cursor Mundi*, 1075-84.

96/33. *of þe last eende of hys deeth*: *Vita*, dormitatio mortuorum. The reading of H, L, D, D₂, H₃, of his last eende of his dethe, suggests that the three last words are a gloss on the first expression.

97/3. *on þe body of his sone*: so B, A. Harl. 526 reads: & corpus filij eius Abel. A scribe has written "super" for "et," catching the word from a few lines above. H, H₂, H₃, L, D, D₂ read: in the vale of Ebronne as the maister of stories tellith.

97/10. The rubric here breaks into a sentence.

97/11. *Eue*: MS. se now how Eue; this scribal repetition shows that this is not the first MS. to insert the rubrications.

97/17. *firste by watir, aftirward by fier*: so the *Vita*, but in this case there would be no need for tables of earth. The most reasonable account is in Jean d'Outremeuse: sains Mychiel ly avoit dit que Dieu feroit II jugement, dont ly uns sieroit par aighe et ly aultre par feu; mains nuls ne savoit liqueis sieroit devant. In C the judgment is to be by water or by fire.

97/18. *ben [ponyschid]*: H, H₂, H₃, L, D, D₂, A, have the same omission.

97/28-30. *thanne wole [the tablis of stoon loose, and] the tablis of erthe endure*: H₂, H₃, L, D, have the same omission. H, D₂ read: than wille the tablis of stone abide and endure; A, then will those tables enduer. B is correct; the passage is a good test of accuracy for a medieval scribe.

98/14-99/10. *Thanne Seeth made . . . and spaken proudly*: this passage is only found in MSS. of Class II. of the *Vita*.

98/14-99/3. This passage differs so greatly from B, as regards language, that it must have been a fresh translation. The prophecy of Enoch is, however, exactly the same.

98/33. *Achiliacos, that is to seye, wiþ-outen techyng of lyppis*. On this passage Meyer gives the following note: "Achiliacos. ἀνυλιακός = ἀχειροποιήτους." The word is first found in the Paris MS. 5327, of the eighth or ninth century, where the passage runs: "achylicas quod est in latino inlabicas hoc est sine labore doctrina scriptas," and next in MS. Clm. 17151, of the thirteenth or early fourteenth century, as, "achilicas quod est latine lapideas id est sine labiis doctrina scriptas." The whole passage, though not a part of the original *Vita*, is evidently translated from the Greek, and the original Greek word was probably

ἀνυλικός, i.e. not made of matter, of heavenly origin. Corrupted to "achylicas," it was then Latinised as "inlabicas," from the Greek *χείλος*, a lip; this coined Latin word was afterwards glossed, rightly or wrongly, by various scribes, and also itself either corrupted, or, as in our text, omitted entirely. Of the two MSS. quoted above, the first is wrongly glossed, and the second has the wrong Latin word, taken by the scribe from the description of the making of the tables above. In the fourteenth and fifteenth centuries the confusion grew worse. Meyer quotes "sillabicas hoc est sine librorum doctrina scriptas" (MS. Clm. 5865), and Harl. 495 reads: "*aquaillicitas quod est latine inlapidatas id est sine labiis doctrina scriptas.*" It should be noticed that the Auchinleck MS., which is based on a very early form of the *Vita*, omits all mention of the angel's having assisted Seth, and consequently of the letters. From the account in 98/14-16 we may conclude that this represents the first form of the story.

99/2-4. *þat þat was profecyed . . . Ihesu Crist: Vita*, quod prophetavit septimus ab Adam Enoch dicens ante diluvium de adventu Christi. Cp. Jude 14-16; Enoch i. 9.

99/10-22. *This is the book . . . þeer and þritty*: Genesis v. 1-5, Hereford's text.

99/11. *Adam*: this word is repeated in H, H₂, H₃, D, D₂, but not in L, which reads, "Adam and."

99/22-24. *And alle the sones . . . þre score and fyue*: cp. 87/9-12.

XIV. A PRAYER AT THE ELEVATION.

9. *Kyng of auugels, Ioye of seyntis*: laus angelorum, gloria sanctorum.

11. *Schyner*: splendor.

12. *Br[ee]d*: panis.

13. *Vessel of clenness*: vas deitatis.

17. *Weye of swetnesse, Trist of soothnesse*: via recta, veritas perfecta.

GLOSSARY

- aboue, at myn a**, in an exalted position, I, 112
Achiliacos, 98/33, *v. Note*
affeement, estate, possession, VIII, 38; *cp. med. L. affevatus, affeudamentum*, etc. *Not recorded in N.E.D.*
affreyne, *inf.* question, IV, 798
agayne, against, IV, 503
aghttil, *inf.* to direct one's course or endeavours, II, 123
a;einbier, redeemer, 59/13
aknowen, *pp.* confessed of, IV, 123
albir, of all, 84/25
among, *adv.* at the same time, IV, 124; **ener among**, continually, IV, 176
and, if, VIII, 89
a-plight, assuredly, III, 47
askis, ashes, IV, 617
aspie, *inf.* search out, IV, 942; lie in wait (*Vulgate insidiaberis*), 79/36
astert, *inf.* escape, IV, 264; *pt. 3s.* IV, 496
a-stonyd, *pp.* astonished, IV, 81
at, to, III, 24; in, I, 130
a-tamyd, *pp.* tamed, IV, 83
[a]teynt, convicted, VIII, 3
autour, altar, II, 259
a-wreked, *pp.* avenged, IV, 14

balys, *pl.* wretchedness, IV, 318
baysk, bitter, II, 133
bemes, trumpets, III, 76
bere, barley, III, 90
bernacle, bit, IV, 177; *dim. of O.F. bernac*
bete, *inf.* amend, III, 2
bettir, bitter, I, 71
betydde, *v. bytydde*
[biclippyn], *pr. pl.* surround, IV, 156
bidene, together, VIII, 19

bihizt, *pp.* promised, VII, 19;
bihote, 81/30
biryel, grave, 62/22; **biriel**, 63/30
bismos, fine linen, 96/31, *v. Note*
bitauzt, *pp.* handed over to, IV, 900
blee, hue, IV, 198
blende, *inf.* confuse, IV, 919; *v. Note*
bloode, bloodshed, IV, 497
blynde, deceptive, VIII, 82
blynnne, *inf.* cease, IV, 134
bolde, noble, III, 62; *cp. O.N. mann-baldr.*
bonchef, good fortune, IV, 486
bonde, vassal, IV, 895
boot, *pt. 3s.* bit, 93/33
borion-and, *v. buriowne*
borowe, *pr. 2s. subj.* ransom, IV, 911; *pp. borrowed*, II, 55
bote, remedy, deliverance, I, 110; II, 1; **bute**, II, 153; it is no bote, it is of no avail, II, 15
bo[un], ready (to go on my journey), VII, 39
bourne, *pp.* born, III, 62
boxom, humble, IV, 247; **buxum**, courteous, noble, III, 30
boxomly, obediently, IV, 360
brade, broad; **vp-on b.**, around, II, 73
bre[c]helnes, frailty, IV, 396; O.E. *brycel*
brennen, *pr. pl.* burn, 89/25; *pp. brent*, 90/32
brery, thorny, IV, 239
bresid, *pp.* bruised, IV, 18
brest, *inf.* burst, II, 106
briddis, birds, IV, 604
buriowne, *inf.* sprout, put forth, 80/7; *pr. p. borion-and*, III, 90
[burnes], men, III, 34

busked, *pt. pl.* prepared, III, 33

but, unless, IV, 31

bute, buxum, *v.* bote, boxom

bynome, *pp.* deprived of, 83/26

byrde, lady, III, 2

byse, fur, I, 116

bytiddy, *pp.* ful woo b., wofully afflicted, IV, 96; betyddde, IV, 272. *The phrase is generally used in impersonal construction*

calamynte, an aromatic herb of the genus *Calamintha*, 95/17

caluceren, calves, IV, 539

can, *pt.* did, I, 10; IV, 592; *pl.* IV, 586

canel, cinnamon, 95/17

cawte in clothes, *pt.* 3s. swaddled, III, 49

ceesside, cese, *v.* sees, sey[s]en

chace, *imp. s.* drive, IV, 557

challenge, *pr. 2s. subj.* accuse, 60/6

chare, chariot, 89/1

chastied, *pp.* chastised, IV, 68

chaunce, lot, fortune, IV, 631

chese, *inf.* choose, accept, IV, 631

chyuer, *inf.* shiver, I, 35

cleef, *pt.* 3s. broke, IV, 405

[c]lere, *pr. pl.* explain, make clear, III, 128

clowte, cloth, shroud, IV, 351

conable, suitable, IV, 138

cordyng, *pr. p.* agreeing, IV, 533

couth, *part. adj.* familiar, at home, IV, 92

couenaunt-briche, breaking of covenant, VIII, 76

creke, a hurdle or bier on which bodies were carried to the grave, IV, 21; *cp.* "cratch," N.E.D. and E.D.D.

crocum, saffron, 95/17; *acc. sg. of* L. *crocus*

crope, *pp.* crept, IV, 912

cruddidist, *pt.* 2s. didst curdle, 60/25

cure, do þi c., give thine attention, IV, 773

dare, *inf.* lie hidden in fear, IV, 939

deed, death, 83/14; *gen. s.* dedes, I, 88

deede, act, 78/32

deet, debt, II, 228

defaute, lack, I, 117; *pl.* defautes, faults, IV, 461

dere, *inf.* injure, I, 74

derworth, dear, IV, 88

dewe, *n.* right, VII, 43

diȝt, *pp.* appointed, IV, 733; dealt with, IV, 637

dikide, *pp.* built, IV, 661

disery, *inf.* describe, III, 129

dis[c]ryen, *inf.* denounce, 99/6

disp[arpl]ye, *inf.* scatter, IV, 938

dissesen, *pr. pl.* molest, IV, 945

doluen, *pp.* dug, buried, IV, 22

dongeon, castle keep, IV, 661

doo why, *inf.* act so (that), IV, 423; *dat. inf.* I haue not to doone, it is not my affair, 84/15; *pp.* doo, done, IV, 59

drede, wonder, I, 137, II, 42

drededef, full of dread, IV, 364

driede, *pp.* drained of blood, IV, 574

dryngles, without drink, II, 284

dyscryue, *inf.* describe, I, 60

echoone, each one, 64/20; echoon, VI, 7

eeldid, *pt.* 1s. grew old, IV, 58; *pl.* eldyd, IV, 106

eft, again, IV, 920

eghe, eye, IV, 57

eisel, vinegar, IV, 590; eysell, I, 71

eke, *pr.* 1s. add, IV, 261

elke a, each, VII, 13

ellis, if, 87/23

elynges, tedious, lonely, IV, 374; ælunge + -es. *This form is not given in N.E.D., and should possibly be emended to elynge, as in the other texts. Ad. reads alone, Ro elong*

enqwerid, *pp.* examined, 91/22

entencyoun, intention, VI, 64

entent, mind, will, VI, 22

entrikide, *pp.* ensnared, IV, 663

ere, *pr. pl.* are, IV, 225

euen, straight, II, 110

euene, in exact agreement, IV, 704

euerichoon, everyone, IV, 727

eysell, *v.* eisel

faast, firm, strong, II, 18

fare, state, III, 35

- faunt**, infant, IV, 851
fayn, glad, II, 293
fayry, enchantment, illusion, *translating* Vulgate *illusionibus*, scornings, IV, 249
feer, *inf.* terrify, II, 31; *pr.* 3s. **feri**[p], IV, 736
fele, many, IV, 145, 393
felth, filth, IV, 382
ferde, *pt. pl.* dealt, IV, 309
fere, company, IV, 544; *in fere*, together, VIII, 99
f[ey], faith, IV, 460
filde, *pp.* defiled, II, 97
fillid, *pt.* 3s. supplied, filled in, 78/27
fleeme, *subj. pr.* 2s. banish, VI, 17; *pp.* **flemyd**, IV, 838
fli3, *pr. pl.* flee, IV, 685
flum, river, 95/3; **flume**, III, 102
flyten, *pt. pl.* wrangled, IV, 693
f[o]des, children, III, 53
fonde, *pt.* 1s. found, IV, 141
fonne, fool, II, 63
foorme, *adj.* first; **f. fadres**, first parents, IV, 259
for, because, IV, 693
force, **yeuith no f.**, attaches no importance, IV, 102
for-do, *imp. s.* do away with, IV, 394; *pp.* **[fordon]**, IV, 8
foreyne, *inf.* wander abroad, VIII, 56; *cp.* med. Latin *foraneus*, *canonicus qui non facit residentiam*
forfryede, *pp.* over fried, IV, 572
forslowthid, *pp.* neglected through sloth, IV, 525
forsoke, *pp.* entirely drained of moisture, IV, 571; O.E. *for- + sūcan*
[forthought], *pt. impers.* it repented me, IV, 292
[for]warde, covenant, IV, 259
for-whi, because, II, 41
for[y]emed, *pp.* despised, IV, 422
fowen, fawn, IV, 830; O.F. *foun*
fraynd, *pt. pl.* asked, III, 39
frel[e], frail, VI, 7
frely, frailly, IV, 565
frestyng, *verbal n.* proving, III, 73
frith, wood, IV, 830
fulfillid, *pp.* filled full, 63/11
fulsomnesse, abundance, IV, 476
fyn, fee; **pou makist pi f.**, makest terms of peace, VIII, 102
[gamen], mirth, III, 33
gan, *pt.* 3s. did, III, 69
gate, path, II, 110
glathed, *pp.* made glad, II, 171; O.N. *glada*
glo[per]ed, *pt. pl.* flattered, II, 70
gode, wealth, IV, 339
godesluf-barne, illegitimate child of God, II, 314
goost, spirit, IV, 466
grede, *inf.* cry, IV, 935; *pr.* 1s. IV, 389
grett, *pt.* 3s. greeted, III, 48
gretyn, *inf.* weep, IV, 343; *pr.* 1s. **grete**, II, 65
grith, peace, IV, 832
gruchchers, murmurers, 99/9
3af, **3ouun**, **3yuen**, *v.* **yeve**
3are, readily, III, 33
3ede, **3eden**, *v.* **yede**
3erd, garden, 95/36
3erde, rod, IV, 68, 311
3erne, willingly, IV, 889
3ing, young, IV, 591
[halfundele], half, IV, 737
halle, assembly, hall-moot, or court of the lord of the manor, IV, 71
happily, perchance, haply, 82/4, 92/8
hard, *pp.* heard, II, 125
hardely, assuredly, II, 117
hatte, *pr.* 2s. *pass.* art called, II, 138; *pt.* 3s. **hi3te**, 86/31
hawes, oats, III, 89
haylsed, *pp.* greeted, II, 170
heestis, commandments, 85/17
heete, heat, VIII, 123
hele, health, IV, 217, 481; **heel**, II, 90
hele, *inf.* cover, IV, 151, 395
h[e]nde, hands, III, 77
here-agayne, against this, II, 33
heryid, *pt.* 3s. harrowed, plundered, II, 186
hi3te, *v.* **hatte**
hirked, *pp.* grown weary, II, 82
holly, wholly, III, 58, 133
homagere, vassal, VIII, 101
hoo, *interj.* halt!, IV, 511

- hool, whole, VIII, 111
 [h]orowe, filth, pollution, IV, 907;
 O.E. horu, horw-; also horh,
 phlegm
 housel, the Holy Eucharist, XII, 46
 hurlyd, *pp.* scarified, torn, IV, 605;
 (?) *cp.* Sc. harl, to scrape roads
 with a "harl" or scraper (N.E.D.)
 hyle, *imp. s.* conceal, 92/22

 into, in (*translating Latin in with*
accusative), 88/23; in-to, to,
 88/27; until, 96/26

 kerue, *inf.* cut, injure, IV, 728
 knowleche, acknowledgment, con-
 fession, VI, 66; VII, 34
 kydde, well known, IV, 92; mani-
 fest, IV, 270
 kynde, generation, IV, 642; off-
 spring, IV, 707; nature, VIII, 30

 ladde, *pp.* led, IV, 199
 lappid, *pp.* wrapped, 63/17
 lat, late, *v.* letyn
 law, custom, III, 36
 leche, physician, IV, 493; lech, IV,
 131
 lende, *inf.* remain, III, 13
 lere, cheek, I, 40
 lere, *inf.* learn, IV, 283; [l]ere, III,
 130
 lese, *inf.* destroy, IV, 945; *imp. s.*
 IV, 24; *pt. 3s.* lees, lost, 85/8;
pp. loore, VII, 51; loren, 64/16;
 lorne, III, 56
 lese, *inf.* loose, VIII, 106
 lett, hindrance, III, 50; leet, III, 51
 lett, *inf.* hinder, II, 10
 letyn, *inf.* leave, IV, 339; *pr. 2s.*
 leetist, considered, 61/23; *imp. sg.*
 lat, let, IV, 546; late, VII, 15;
 liberate, 63/31; *pt. 3s.* lete, left,
 IV, 621
 leuacioun, elevation, 100/3
 leue, beloved, I, 139
 leuyd, *pp.* lived, IV, 526
 liggip, *pr. pl.* lie, IV, 812
 liztist, *pt. 2s.* didst descend, VII,
 46
 lisse, *inf.* relieve, IV, 670; lysse,
 IV, 485
 lith, joint, IV, 828
 loghe, *pt. 1s.* laughed, II, 65

 loore, loren, lorne, *v.* lese
 lope, *pp.* leaped, fallen, IV, 908
 loutid, *pt. 3s.* bowed, III, 50
 loue, *inf.* praise, *dant laudem*,
 89/34
 louely, loving, IV, 131, 493
 lowide, *pp.* brought low, IV, 858
 luffy, lovingly, III, 130
 lust, *pr. impers.* it is pleasing, IV, 669
 lykide, *pt. pl.* pleased, IV, 657; *pp.*
 lyked, II, 81
 lyme, limb, IV, 828
 lysse, *v.* lisse
 lyueraunce, deliverance, II, 287

 malysoun, curse, 81/13
 manyon, many a one, IV, 185
 mare, more, II, 148
 markyd, *pp.* made, III, 20
 mathe, worm, IV, 301
 meel, time, IV, 739. *The simple*
noun in this sense does not seem
to be otherwise recorded in M.E.
 me[ns]keful, noble, III, 44
 mesil, leprous, II, 306
 mister, need, IV, 20
 mode, mind, II, 298
 moght, moth, IV, 301; O.E. mohðe
 mooste, *pr. 1s.* must, IV, 107
 morne, *inf.* mourn, IV, 124
 mote, *pr. 1s. subj.* may, IV, 391;
pt. mut, XII, 28
 mouthe, *inf.* voice, IV, 143
 mute, assembly, II, 154
 mylde, mildness, VIII, 113; O.N.
 mildi
 mynde, memory, IV, 642
 mys, fault, VII, 23
 mys, *pr. pl.* fail, III, 27
 mys, amiss, IV, 172
 [mys]fare, misfortune, II, 312

 nardum, nard, 95/16; *acc. sg. of L.*
 nardus
 napeless, nevertheless, 81/19
 neghe, *inf.* approach, IV, 146;
pr. pl. neghes, IV, 178
 neuen, *inf.* name, III, 11; *pr. 1s.*
 [n]eue[n], II, 4; *pt. 3s.* neuend,
 III, 67
 no-kyn, no kind of, II, 304
 noon, not, VIII, 92; non, III, 27;
not recorded in N.E.D. before
 1651

noot, *pr. 1s.* know not, 81/6, 92/21
 noyed, *pp.* injured, IV, 643

of, above, VI, 37
 omange, among, II, 272
 onely, alone, II, 179
 oonyd, *pp.* made at one, IV, 704
 oord, point, IV, 811
 oost, host, IV, 480
 or, ere, III, 52; IV, 47, 815; 63/32
 [o]rrour, hideousness, 64/2; *Vul-*
gate horror
 os, as, I, 151
 osprynge, offspring, 93/8
 ouȝt, at all, 83/26
 outrage, wrong, injury, violence,
 IV, 477
 outray, deed of violence, IV, 110
 owe, *pr. 1s.* ought, IV, 56

palle, fine cloth, III, 87
 passid, *pp.* transgressed, 97/15
 pelle[s], furs, III, 87
 pelour, fur, I, 116
 pertely, straightway, III, 47
 peryd, *pt. 3s.* appeared, III, 104
 pese, *inf.* satisfy, content, VIII,
 64
 peynt, *pr. 2s. subj.* colour, depict
 falsely, VIII, 7
 pight, *pp.* set, IV, 209; pyght, IV,
 439
 plenteuous, plenteous, IV, 826
 plete, *inf.* plead, IV, 853
 pouert, poverty, I, 114
 pouste, power, VIII, 16
 poyntes, distinguishing qualities,
 III, 114
 [poyntil], pencil, III, 81
 prow[t]e, proud, IV, 347; I. O.E.
 prüt
 pure, poor, lowly, II, 8
 pyght, *v.* pight
 pykide, *pt. 3s.* picked, chose, IV,
 659
 pyne, suffering, punishment, IV,
 118

quarte, sound, VIII, 111
 quyte, white, IV, 442
 quyten, *pr. pl.* requite, IV, 361
 qweme, *inf.* please, VI, 15; *pp.*
 qwemed, IV, 418
 qwyte, free, IV, 444, 765

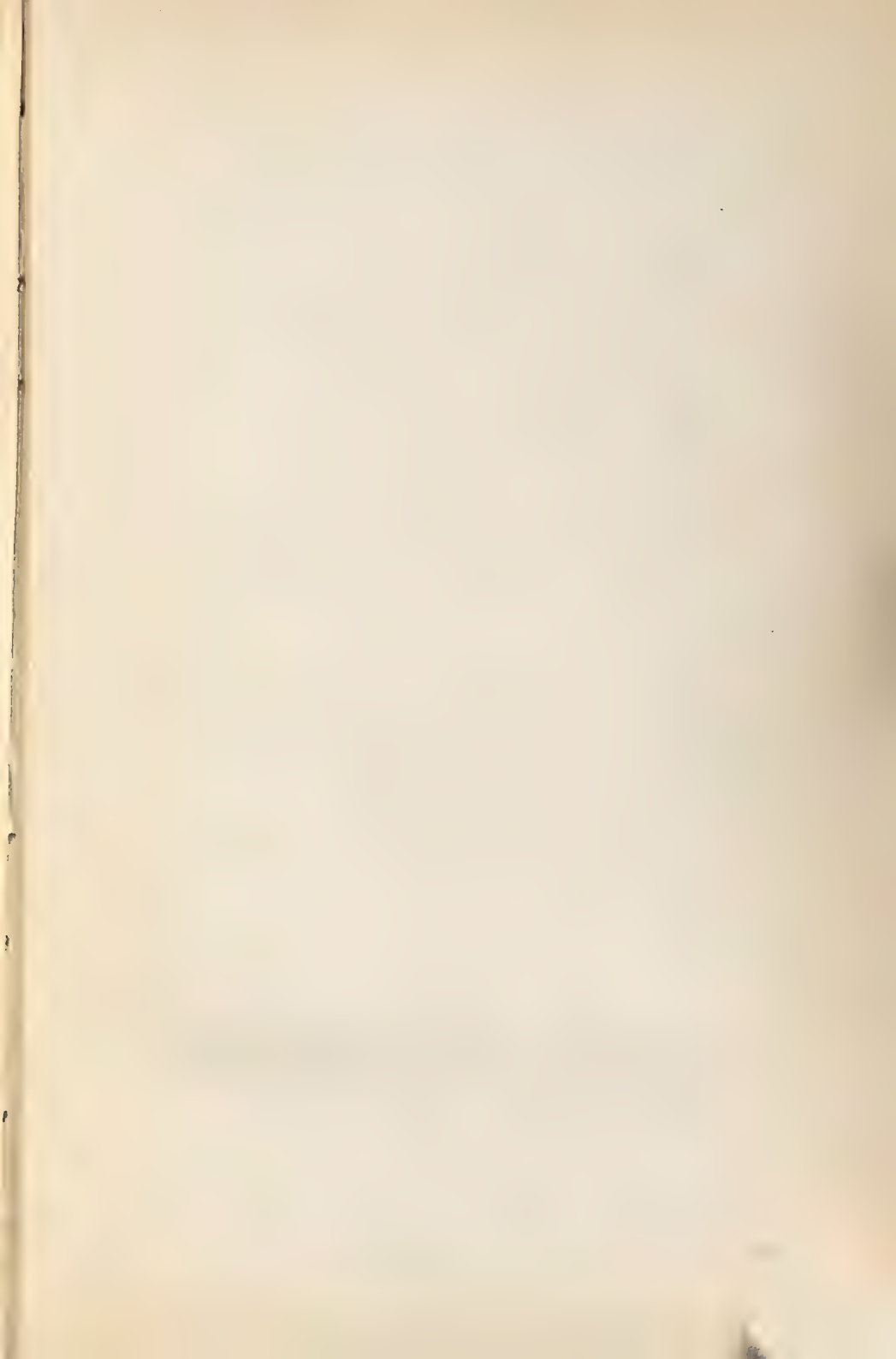
ransake, *pr. 2s. subj.* search out,
 60/11
 rathe, early, IV, 299
 rede, *n.* counsel, toke to rede,
 decided, III, 37
 rede, *imp. s.* counsel, X, 3
 refute, refuge, IV, 153
 regyoun, realm, IV, 845
 remewe, *inf.* depart, VIII, 83
 repoort, *inf.* relate, VIII, 79
 resen, *inf.* rush, IV, 947
 resoort, *inf.* return, VIII, 77
 respyte (delay providing) leisure,
 IV, 446
 re[tt]ith, *pr. 3s.* imputes, IV, 97
 rewarde, *pr. 2s. subj.* regard, IV,
 793
 rewly, wretched, IV, 160
 ribaudrie, coarse language, scur-
 rility, VIII, 79
 rightwisly, justly, deservedly, II,
 45
 riȝt, justice, IV, 844
 riȝt half, right hand, 62/10
 rikenynge, rendering of account,
 VII, 9
 roser, rosebush, III, 43
 ruwe, *inf.* have mercy on, IV, 649
 ryches, *s.* wealth, I, 114
 ryken, *inf.* make payment, VII, 7
 ryse (*r. w.* pees), rows, order, III,
 116; O.E. *ræw. Cp. York Plays*,
 XX, 50; Rede youre resouns
 right on rawes
 ryse, brushwood, III, 89

sadde, strongly, IV, 885
 saghtil, *inf.* become reconciled, II,
 124; reconcile, II, 226
 s[aghtyng], reconciliation, III, 75
 sale, hall, VIII, 816
 sauerist, *pr. 2s.* art redolent of
 IV, 807
 sawe, saying, II, 158
 say, *pt. 1s.* saw, IV, 588; 86/34;
pl. sayen, 97/5; *pp.* seyen, 91/2;
 sowen, IV, 674
 scheende, *inf.* harm, IV, 644; *pr.*
3s. subj. schende, IV, 167; *pp.*
 schent, VI, 10; VIII, 45
 schene, pure, IV, 467
 schewed, *pt. 3s.* appeared, III, 63
 schopyn, *pt. pl.* shaped, 60/21
 schynynge, brightness, 79/18

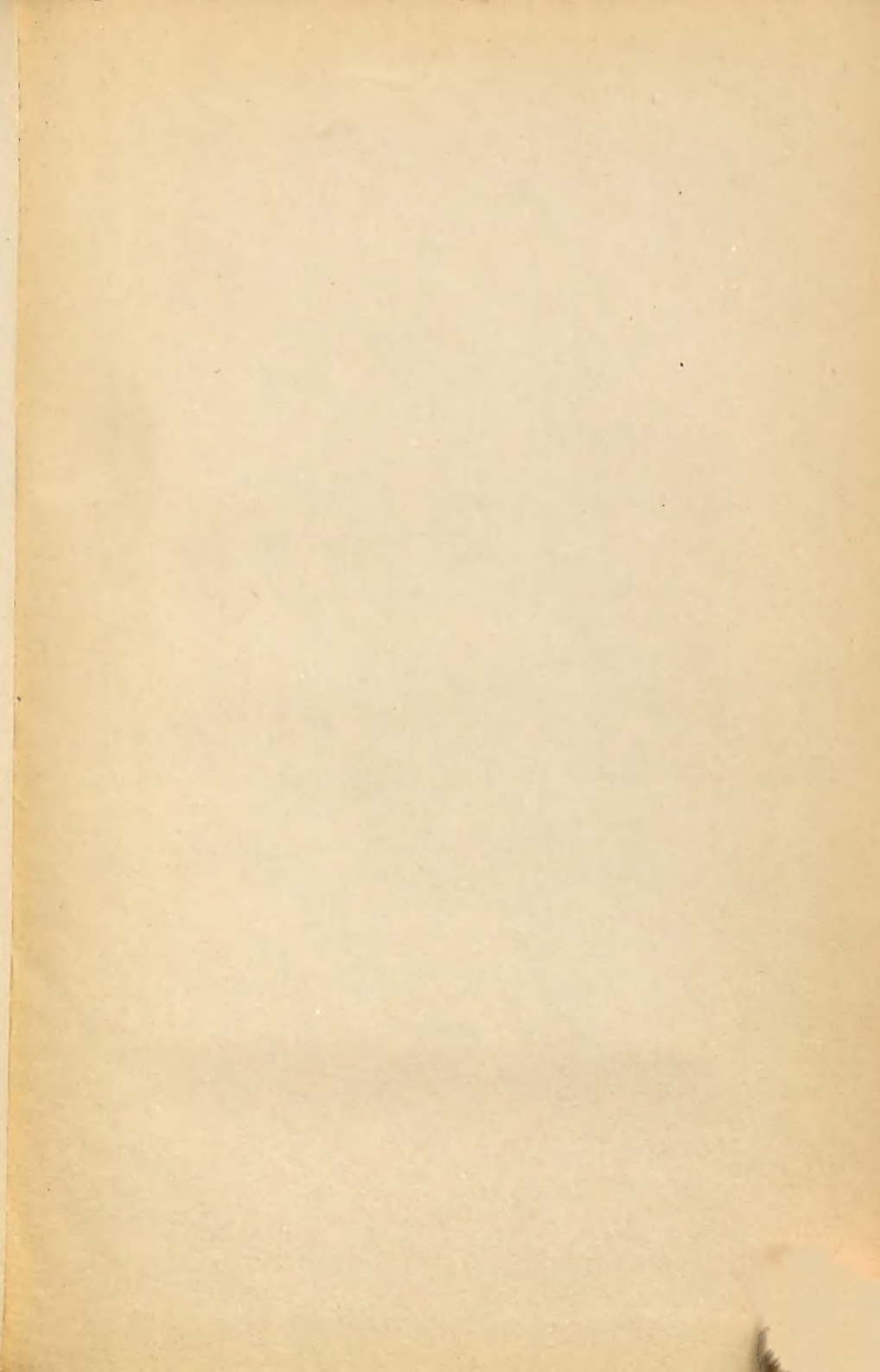
- seche, *inf.* seek, 81/17
 see, seat, throne, I, 128; IV, 327
 seel, a promise given under seal, IV, 741
 seeme, *pr. pl.* befit, VI, 19
 sees, *pr. pl.* cease, IV, 511; *pt. s.* ceesside, caused to cease, VIII, 22
 seke, sick, II, 251
 sekir, *v.* syker
 semelaunt, appearance, 89/3
 sendel, fine linen, 96/30
 sene, visible, I, 8; II, 2; IV, 471
 sere, various, II, 9
 sete, fitting, III, 10
 sett, *pt. 3s.* directed, ordered, III, 46
 seyen, *v.* say
 sey[s]len, *inf.* to put in possession, establish, IV, 951; cese, VIII, 66
 silue, same, 61/23
 skille, reason, II, 80
 skilwys, rational, II, 59
 sleep, *pr. 3s.* slays, IV, 594; *pt. 3s.* slou3, 87/13
 softid, *pp.* made soft, 60/25
 soget, subject, 76/18
 soke, *n.* suck, IV, 324
 sonnes morne, Sunday morning, II, 187
 sotilte, subtlety, IV, 854
 sowen, *v.* say
 sp[a]ryd, *pt. 1s.* refrained, IV, 307
 spatil, spittle, I, 70; spotil, 59/6
 spedith, *pr. 3s.* profits, IV, 133; *pt. 1s.* spedde, brought to an end, VIII, 35
 sperde, *pt. 1s.* shut in, IV, 307; *pp.* shut, IV, 72; *cp.* M.L.G. speren
 sperne, *inf.* reject, IV, 895; O.N. sperna
 spille, *inf.* slay, 85/7
 spiride, *pt. 3s.* breathed, 76/29
 spotil, *v.* spatil
 spryng, *inf.* sprinkle, IV, 441
 stall, stable, IV, 430
 stede, place, II, 161; stide, 80/35; styde, 85/23; steede, II, 206
 stede, *pp.* beset, III, 32
 stegh, *inf.* rise, II, 200; *pt. 3s.* sti3, IV, 687
 stere, *pr. 1s.* move, stir, IV, 331
 steuen, voice, II, 212
 stide, *v.* stede
 stoode, *pt. 2s.* stoodest, IV, 503
 stounde, hour, I, 81; hard time, pang, IV, 712
 strengthed, *pp.* strengthened, III, 354; O.E. strengran
 strenght, *imp. s.* strengthen, IV, 551; O.E. strengðu, *n*
 styde, *v.* stede
 stynten, *pt. pl.* stopped, I, 47
 suffrid, *pp.* borne, endured, IV 802, 809
 swelt, *inf.* die, II, 122
 swere, *pt. pl.* swore, IV, 612
 sweuene, sleep, IV, 702; N.E.D. records no example of this meaning between 1000 and 1645
 swilk, such, I, 110
 syker, secure, II, 13; sekir, sure, IV, 95
 syth, time, II, 48; *pl.* sythis, 99/3
 [tarie], *inf.* weary, harass, IV, 608
 teermys, limits, 61/28
 telth, tillage, cultivation, worship, IV, 384, 500; O.E. tilp
 tene, suffering, IV, 469; XII, 6
 [t]erue, *inf.* turn, IV, 726
 thank, *n.* to þe most thank, most gratefully, II, 266
 ther, *pr. impers.* there is need, II, 123
 ther-agayne, against that, II, 18
 there, whereas, IV, 166
 tho, those, 98/16, 23
 thole, *imp. s.* suffer, II, 204; thool, II, 168
 throwe, instant, III, 80
 tilye, *inf.* till, 86/26
 to, till, I, 52; IV, 615, 704; in the presence of, III, 10
 to-toorne, *pp.* torn to pieces, IV, 271
 to-tuggid, *pp.* torn to pieces, IV, 613
 tour, tower, VII, 45
 trayn, deceit, IV, 300; *pl.* traynes, IV, 253
 trist, *pr. pl.* trust, IV, 125; *pp.* trest, IV, 321
 twynnyd, *pp.* separated, VII, 25
 tyne, *inf.* lose, II, 143
 tyne, *inf.* shut, VIII, 107
 þare, these, II, 146
 þat, she whom, II, 4
 þilk, the same, 84/12
 þoo, then, I, 23

- poru-sou³t, *pp.* penetrated, VI, 21;
 [poru³ sou³t], thoroughly exam-
 ined, IV, 5; through sought, IV, 11
 prie, three times, VIII, 85
 priste, thirst, IV, 576
- vmbethyng, *imp. s.* bethink, II,
 203
 vmset, *pp.* surrounded, II, 9
 vmthenk, *imp. s.* bethink, II, 177
 vndirfonge, *imp. s.* receive, IV, 64
 vndirstonde, *inf.* receive, 86/17
 vnreste, strife, 79/34
 vn-tille, unto, II, 102
 vp, upon, IV, 560; [vp], IV, 330;
 O.E. uppan
 vptake, *imp. s.* rebuke, IV, 9, 202;
pp. vptane, taken into posses-
 sion, made my own, II, 89
- vagaunt, wandering, 87/36
 vertu, divine power, II, 137;
 strength, IV, 274
 vertued, *pp.* endowed with virtue,
 IV, 863. *The earliest example*
of this in N.E.D. is 1609
 volatils, birds, 76/11
- waght, instability, II, 277; *cp.*
 O.E. wagian, to totter
 walle, well, VI, 32
 wanhope, despair, II, 168
 wannesse, lividness, *Vulgate* livorem,
 88/27
 ward, watch, IV, 817
 ware, prudent, III, 85
 warne, *inf.* refuse, II, 313
 warre, worse, II, 50
 wasshe, *pr. 3s.* washes, IV, 502;
pp. wayschen, VI, 32
 wayte, *imp. s.* watch, observe, VIII,
 57
 wede, apparel, in *w.* used as *expletive*,
 III, 16
 weer, doubt, IV, 744; were, III, 101
 w[eie]de, *pt. 1s.* weighed, II, 61
 welatesom, disgusting, II, 96
 weldant, *pr. p.* ruling, II, 202
 weldyng, *verb. n.* wielding, IV, 256
- wele, weal, prosperity, VIII, 92
 wend, *pt. 1s.* thought, II, 33
 were, *inf.* defend, II, 246; *pr. 2s.*
subj. XII, 24
 wexe, *pr. 1s.* grow, IV, 212; *pt. 1s.*
 IV, 241
 whatkyn, what kind of, II, 302
 wisse, *v.* wys.
 with, by, II, 170, 171
 with-stonde, *inf.* stand firm, 59/12
 wittes, minds, IV, 668
 witty, wise, III, 15
 w[l]ete, *inf. impers.* cause nausea,
 scorn, II, 264; O.E. -wlætan
root of O.E. *āwlætan*, *gewlætan*,
 to defile; *cp.* O.E. *wlätian*, to
 despise
 woltow, wilt thou, VIII, 50
 wond, *inf.* turn, IV, 860
 wonde, wand, IV, 212
 wone, dwelling-place, III, 15
 woneth, *pr. 3s.* dwells, IV, 326;
pt. pl. woneden, 80/35; *pp.*
 wonyd, accustomed, 98/31
 wonyng, dwelling, III, 86
 woode, furious, I, 141
 woodnesse, fierceness, 94/7
 woorde, world, IV, 373
 worth, *pr. pl. subj.* may (they) be,
 IV, 82
 wou³, wall, IV, 750
 wreche, vengeance, IV, 491, 717
 w[re]th[l]i, wrathful, IV, 218
 write, *pt. 1s. subj.* I, 59
 wrye, *pr. pl.* accuse, II, 70. O.E.
wrēgan; *v. Note*
 wyk, wicked, II, 68
 wyn, joy, III, 54
 wys, *inf.* guide, IV, 504; *pr. pl.*
wisse, IV, 668; *imp. s.* wysse, IV,
 380; wys, IV, 399
 wyte, *pr. 2s. subj.* blame, II, 269
- yede, *pt. 1s.* went, IV, 242; *3s.*
 zede, 82/5; *pl.* zeden, 93/31
 [yeve], *inf.* give, IV, 295; *pr. 3s.*
 yeuith, IV, 102; *pl.* zyuen, IV,
 171; *pt. 3s.* 3af, IV, 324; *pp.*
 3oun, 76/21

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